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The Living Church

VOL. XLVI.

MILWAUKEE, WISCONSIN.—JANUARY 20, 1912.

NO. 12

416 LAFAYETTE ST., NEW YORK



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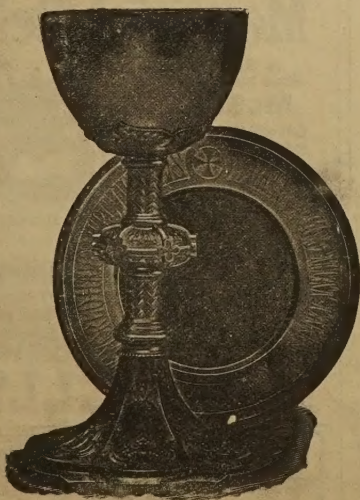
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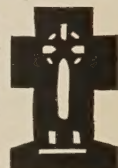
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A Weekly Record of the News, the Work, and the Thought of the Church

Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES.

Milwaukee: 484 Milwaukee Street (Editorial headquarters).
Chicago: 19 S. La Salle Street (Advertising headquarters).
New York: Sunday School Commission, 416 Lafayette Street.
London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.
[The two latter houses are agents for all the publications of The Young Churchman Co., including books and periodicals, in New York and London respectively.]

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EVERY RIGHT ACTION and true thought sets the seal of its beauty on every person's face; every wrong action and foul thought its seal of distortion.—*Ruskin.*

FORTITUDE

FOR ST. VINCENT, M.* (JANUARY 22ND).

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven" (St. Matthew 5:10).

ST. VINCENT, who is commemorated according to the English kalendar on January 22nd, was celebrated in the ancient Church for the fortitude with which he endured his sufferings. He was martyred at Valencia during the Diocletian persecution early in the fourth century, at about the same time that St. Alban, the first martyr of the British Church, suffered in England. Vincent was a Spanish deacon, born at Saragossa, and renowned during his lifetime for his gifts as a preacher. The severity of his sufferings and the fortitude with which he bore them made his cultus popular in the centuries succeeding his martyrdom. His virtues have been sung in silver Latin by Prudentius.

Fortitude, the virtue whereby the soul endures hardship, suffering pain, as distinguished from courage, which is rather the readiness to face danger, is a particular gift of the Holy Spirit, and one that naturally is preëminently exemplified by the martyrs. We remember how that our Lord gave the name of *Comforter* to the Holy Spirit, a word that has its origin in the same root as *Fortitude*; both coming from *comfortare*, "to make strong," which in turn was a translation of the Greek word, *παρακαλῶ*, "to encourage," whence the expression *Paraclete* as a name for the Holy Spirit. Both were perhaps more properly translated into Anglo-Saxon English as *Strengtheners*, an expression which implies strength and encouragement given for endurance. The very name therefore witnesses to the Spirit's mission amongst us: not merely an impersonal virtue wherewith we may struggle for better existence, but the gift of a personal life that struggles with us, in us, for us, against our weaker and more unworthy selves when need be.

We do not understand the mysterious processes that go on in our minds and hearts and wills, nor their marvellous interplay, nor their interaction with personalities about us and above us. But we all know as a real and intense experience a power, a life, within us, that strives for righteousness, often against our will, our desires, even against our prejudices and opinions. To let that experience deepen into faith that these strenuous moments are communion with the Spirit of the Living God, gives an inspiration and meaning to our whole life that, whether we can prove our faith or not, is sometimes the only consideration that makes life worth living; that lifts us from the banal routine, beyond our narrow horizons, unto a veritable communion with the saints in the love of God.

Strength! Fortitude! How often that seems the essential Christian virtue. We do not need a fuller definition of strength, but only to remember that the strength God's Spirit struggles to win in us, is strength for the whole man—will, heart, mind, body.

And as, more and more, we strive with the Spirit, shall we enter upon the inheritance of the kingdom of heaven; for the Spirit witnesses to the Christ by producing in us characters like unto the Christ. To create such character, serene and pure in motive and affection, clear-minded and loving intellectual and moral truth, steadfast in purpose and in living, is to make more and more real on earth the Kingdom of God. L. G.

* It is proposed in the present series of Devotional Introductions to cover, as far as may be, all the feasts of the Christian Year. To that end, as in the present issue, a Red Letter feast, when it has already (last year) been the theme of a paper in the series, is sometimes passed over for a minor festival; to wit, the Conversion of St. Paul this week is passed over in favor of St. Vincent.

IT IS FAITH in something and enthusiasm for something that makes a life worth looking at.—*Oliver Wendell Holmes.*

THE BUSINESS SIDE OF MISSIONS

HERE are those who resent the presentation of the subject of missions from the money point of view. Tell us, they say, of the heroisms of the mission field, of the work being done, of the "results"; but don't make it all sordid by talking about money.

This would all be well enough if every Churchman was forcing his dollars with greater and greater insistence upon our missionary board. That would be the ideal way. Our missionary executives would merely present a need or a new opportunity and it would immediately be subscribed half a dozen times over, like a new issue of government bonds. The embarrassment, then, would be how and where to spend the people's money to good advantage.

We betray no secret when we say that that is not the condition in which our missionary executives find themselves. Charged with doing, wholly abroad, partially at home, the extra-parochial work of the Church, they lay their plans, draw up an estimate of the cost, and look to the Church to supply the necessary amount. But though the plans are drawn on an exceedingly modest scale, the requests of Missionary Bishops are cut to the limit, and rigid economy, even to the point of refusing to advance, is demanded of all the field, in the end Churchmen do not supply the amount required. Our missionary Board ran behind to the extent of something in excess of \$172,000 in two years ending September 1st of last year, since which time the receipts have even been less than those for the corresponding period a year before, and the fiscal year is nearly half over. This condition cannot be passed over without serious alarm.

What is the apportionment? It is the "Budget" of the missionary Board, divided upon a mathematical basis among the dioceses, and so, among the parishes. It is obvious that no mathematical plan can really appraise the individual duty; but in a rough-and-ready way it does show what amounts are required from the several dioceses to do the work *on the basis we are trying to do it*. More than that it does not purport to do. We could vastly increase the work of our Board, and would do it if the Church would sustain the Board in doing it. We should then require a greatly expanded budget, though there would still be need for the greatest caution in the use of the money. Also, the Board must, if the Church defaults on the Budget, contract the work to the scale for which the Church is willing to pay. This means that here a missionary must be withdrawn, there a church be closed; here a school be discontinued, there a hospital be shut down and the patients be turned out of doors. This must be done if the Church so determines in a practical manner by limiting its contributions. But if the work is to be done in precisely the manner that the Board has outlined in its Budget, the Apportionment, which equals the Budget, must be *paid in full*. Default by any diocese means either a deficit that somebody else must make up, or default by the Church at large in meeting its obligations.

We do not forget the difficulties and inequalities of the Apportionment system. When the system was adopted we pointed out some of these. As time has gone on, some have been corrected, others probably are not susceptible of correction. Viewed as a tax, such as a state would levy, the Apportionment would be a hopeless failure because of those inequalities. But viewed as a Budget, which has no inherent power to raise money, and is simply a mathematical division of the total among the constituent dioceses, the Apportionment becomes a reasonable factor in the business-like raising of the Budget. And that is the only reasonable way to view it.

True, there is the difficulty that the more the communicants of a diocese are dispersed into struggling parishes and missions of small size, the more difficult will it be to reach them and to obtain from each the individual's share of the Budget. Again, a diocese or a parish in which one or more men of wealth really give according to their means, has a great advantage over another diocese or parish that has no such man of wealth. Tables of dioceses or of parishes that fully meet or do not fully meet their apportionments are of no value in determining the relative number of persons doing their duty in each, because they cannot show the number of contributors nor indicate in what degree each has given according to his means. Banish all those ideas and comparisons wholly from the subject as being misleading, and view only the plain, common-sense fact; the Apportionment is the Church's Budget, divided among the dioceses, and either it has to be met or the Church must default upon her corporate obligations.

A HAPPY EXPRESSION was used by one of our correspondents not long ago when he said, in effect, that missionary support will always be conditioned by spiritual experience. That support cannot be forced much beyond the spiritual experience of the people. On the other hand, if the spiritual experience be trained toward a world-vision, the support of missions will be upon a corresponding scale. True, there will always be the fact that one can give only in the degree that God has blessed him, and that will mean that world-vision will express itself in dimes from many and hundreds or thousands of dollars only from the few; but the important thing is that the world-vision will require that a due proportion of what one can give will go to world-missions. Evidently, then, the way to expand our missionary work is to expand the vision, to deepen the spiritual experience of people at home. Intensive religion must be inculcated. But the Board of Missions necessarily appraises the present spiritual experience of the Church in terms of dollars and cents, and their appraisal for 1912 is equal to the amount of the Apportionment for the same year. Have they too exalted an idea of the value which we attach to our religion? of our spiritual experience?

Obviously, the duty of each one of us to give is totally distinct from the duty of each other one, and he who honestly does his duty in the most backward diocese, has done it more effectually than he in another diocese where the gifts of a few rich men have been a considerable factor in raising the whole of a diocesan apportionment. Yes, our system is no substitute for the personal responsibility of which the recording angel takes cognizance. But after allowing for all of this, somehow the Apportionment must be met or the Church defaults. That is the actual condition, and the responsibility rests upon all of us. Let us then resolve ourselves into a committee of the whole on ways and means, and see how we are to raise it.

DEAN GROSVENOR made the valuable suggestion last week that annual missionary offerings now taken in Epiphany-tide be changed to the First Sunday in Advent, so that the annual necessity for drawing from reserve funds during the autumn and early winter, before the receipts begin to flow into the treasury, might be partially avoided.

The idea is good, and we recognize that Dr. Grosvenor has been among the foremost of our clergy in leading his people to contribute adequately to missions. But is not the system of annual offerings itself out of date, as a chief reliance in the missionary enterprise? True, we should hope that these annual occasions will be kept up, for many will give in that way who would not give systematically at regular intervals—especially people of wealth.

Yet we believe that our annual embarrassment in making both ends missionary meet, is largely due to our reliance upon the annual collection system. A very few parishes of wealthy people raise by that system amounts that seem large until they are compared with the wealth of the congregation. A considerable number of parishes more, raise amounts varying from a few dollars to a few hundred dollars each. Many congregations fail to take the annual offering entirely through local conditions of one sort or another—changing rectors, vacancy in rectorship, extraordinary local demands, friction in a parish, deficient vision, cowardice or apathy of the rector, and many another cause. Nearly every change in rectors involves the omission or the postponement of the annual offering, and American rectors are constantly changing. And whoever is absent from church on the offering day generally gives nothing at all, that year. But worst of all, the system takes missionary support out of the category of regular duties and makes it a thing apart from every-day life. That is an evil which cannot be overstated. Unless the support of the Church throughout the world be a part of one's religion, a duty constant and regular, there is a false perspective in the Church itself; there is a narrowness of outlook, a false appraisal of values, that is bound to produce a stunted growth in spirituality. In our judgment, we never shall get much beyond our present position with respect to missionary support, until we outgrow the system of dependence upon annual offerings.

The alternative, of course, is the weekly offering, and in churches that are supported locally by the envelope system, the Duplex envelope is the convenient way of carrying the separate weekly missionary offering into effect. The first result is a great increase in missionary offerings, such as is bound to surprise the optimist and to confound the pessimist, and that without detracting in the slightest degree from local support. The

second, and even more important result, is a change of perspective on the part of the worshipper. World-vision, however limited, becomes a factor in his daily religion. He cannot give weekly to a cause without caring for the cause. Introduce the Duplex envelope into a parish, and though some will refuse to use the missionary section, its emptiness, week by week, is a standing proclamation of the narrowness of their religion; while very many in any parish, no matter how narrow and parochial its outlook, will welcome the new system with real pleasure, and their outlook upon the mission field will be revolutionized. We believe, therefore, that no parish is so wealthy, none so poor, none so broad, none so narrow, that it can afford for *its own people's sake* to be without this real stimulus to an enlarged spiritual experience—the weekly offering for world-missions. When it becomes sufficient for us to pray once a year it will be sufficient to make our offering once a year; and when our spiritual experience becomes so deep that we demand the privilege of daily offerings, as a natural accompaniment to daily prayers, we shall begin to conquer the world for Christ. Let us now seek to focus the spiritual experience of the whole Church upon weekly missionary offerings.

ONE OR TWO cautions may be noted in conclusion.

First, it is highly advisable that the detached section of the Duplex envelope devoted to missions be taken in charge by a special missionary treasurer, who will keep these accounts distinct from all others, and will keep *missionary funds out of the parish treasury*. Remember that to divert monies contributed for missions, to parochial purposes, is to make a criminal misappropriation of funds of which a police court would take cognizance. The only way to avoid the danger—almost the certainty—of this calamity, when missionary offerings become a weekly factor in parish finance, is to keep them distinct from the outset. The missionary treasurer should divide the missionary funds between the missionary boards, general and diocesan, and forward the proceeds to each *every month* or, at the very latest, once a quarter. There can be not the slightest excuse for holding in local treasuries the amounts, small though they be, that can be immediately used for the purpose for which they were contributed; and, as already stated, it is criminal to use them for another purpose.

We have said advisedly that these missionary funds should be divided between the general and the diocesan boards. The ratio in which to make division will vary according to the respective needs of the two, differing widely in different dioceses. One of the most serious of the limitations of the Apportionment system is that it does not take into consideration the fact, that in one diocese much must be given to diocesan missions while in another little is required for that purpose. But that limitation must be cured in the parish. The diocesan apportionment must not be neglected for the sake of making a good showing in general missions. The two must go together, for *world-vision* begins at home and *then* encircles the world. Indeed if there be a greater responsibility between the two, diocesan missions have the prior claim; just as the salary of rector and janitor are prior obligations. But all alike are obligations, and the diocese must no more be slighted for the general work than may the latter be for the diocese.

HOW SHALL the system be introduced?

If you who ask are rector of a parish, we answer, *you* should take the initiative, and that *right now*. Preach a sermon on the subject, in which world-consciousness is presented as a necessary factor in true religion. Explain the working of the Duplex weekly envelope system; the Board of Missions has the literature which will both inform you and your people. Obtain literature and sample envelopes for distribution. Call the men of the parish together; in cities, where distances are considerable, it is usually easier to get them to a supper. Present the matter carefully to them. Ask for volunteers to canvass the parish in the interest of missionary subscriptions on a weekly basis, and, at the same time, where needed, to solicit local subscriptions from those who are not regular subscribers. Appoint the missionary treasurer, give out the envelopes, and—*begin*. See that the missionary offerings are regularly sent to their destination. If any parishioners desire to contribute only to parochial expense, give them the same Duplex envelope and let its empty missionary section preach its own sermon week by week. Perhaps, reverend father, it can preach more eloquently than you can!

But are you who ask the question—How shall the system be introduced?—a layman? Discuss the matter with your rec-

tor and with other Church people. If the rector is unwilling to adopt the system for the parish, send to the Board of Missions (281 Fourth Avenue, New York) for a package of Duplex envelopes for your own use. Explain kindly and firmly to your rector and to the parish treasurer that you demand *for yourself* the right to act as a communicant of the whole Church and not of the parish only, and thus to make support of the whole Church as much a part of your weekly worship as are your prayers. Show the system as *you* have it in operation to other parishioners, and influence others to do the same. Gradually you will give a world-consciousness to the religion of your parish, and the system, being demanded by them, will certainly be adopted. And then, *see that the treasurer sends the amount, no matter how small it is, regularly to the proper missionary authorities*. He is answerable to the Bishop and to the district attorney if he does not.

We believe that, finally, the Church is coming to be in earnest in the missionary movement. We urge that this earnestness be directed into practical channels.

ANSWERS TO CORRESPONDENTS

H. C. C.—In the table of Bishops showing their Order of Precedence in the House of Bishops (*Living Church Annual*, pp. 112-114), the third column gives the numerical order of the Bishop in the succession of his own diocese, or of that diocese for which he was consecrated; thus, Bishop Tuttle was "1st" Bishop of Utah and Bishop Niles "2nd" Bishop of New Hampshire.

GRADUATE.—There are various home study courses, but we know of none undertaken by colleges of the first class that lead up to degrees, and should not recommend either of the institutions mentioned.

THE FOUR WINDS OF HEAVEN

Hail, thou balmy breath of spring-time!
Wakening life in field and fallow,
Gently swing those leafy cradles
Holding many a fledgeling callow—
As you pass, to budding branches
Messages of hope deliver.
Secrets, whispered by the willows,
Bending low to tell the river—
When the river feels thy presence,
And the joy thy promise hallows,
Decked with many a golden blossom,
Rippling laughter fills the shallows.

Oh thou thirsty wind of summer!
Drinking deep at spring and fountain,
Weaving, high above the moorland,
Fleecy clouds to veil the mountain—
Silvery mists, and glittering dew-drops,
Born afresh each joyous morning,
Deck the meadow and the forest,
Herb, and tree, alike adorning—
Coming, charged with spicy odors,
From a frolic 'mid the flowers,
Who could fail to bid thee tarry,
Careless of the passing hours?

Welcome! merry breeze of Autumn,
Now retreating, now advancing,
Rustling through the drying corn-stalks,
'Mid the yellow pumpkins dancing.
Sport at will among the maples!
Strip them of the golden treasure,
Which the touch of frosty Midas,
Has supplied in fullest measure!
Hasten thence, to where the chestnuts
Murmur that the world is dying!
All their bravery fallen from them—
Leaves and burrs together lying.

Ho, thou icy gale of Winter!
Whistling through the forest hoary,
Smite the oak-trees' naked branches
Stripped of all their leafy glory!
As they creak and groan together,
Bole and twig alike unsteady,
Snatch away their snowy burden,
Bear it far in whirling eddy!
Herd storm-clouds black, before thee,
Let the stars shine forth resplendent,
O'er a white, and glistening landscape—
Nature's night is now ascendant!

GEORGE B. MOREWOOD.

QUIET MINDS cannot be perplexed or frightened, but go on in fortune or misfortune at their own private pace, like a clock during a thunderstorm.—R. L. Stevenson.

TRAVEL PICTURES

XII.

WHEN I was a school-boy, I learned for declamation Andreas Hofer's "Defence," and thrilled with joy at the absolute sincerity and courage of its splendid eloquence. Years afterward, in Chicago, I met two descendants of that glorious patriot, bearing his name; and it seemed more glorious to descend from that gallant peasant-patriot than from the cowardly Emperor Francis, in whose name he fought and who betrayed him so basely. It is Hofer, not any Hapsburg of the lot, whose name dominates Innsbruck to-day; and the Red Eagle floats over Tirol's mountains and valleys because of him and his peasant companions-in-arms. Mindful of that, I turned my back on the starred "hotels of the first class, frequented by the English" (*vide* Baedeker) and sought out the *Goldner Adler*, close by the swiftly rushing Inn, because Hofer used to lodge there. Then I went out from its cleanly simplicity, past the Golden Balcony, under the archway, scarcely daring to lift up my eyes to the mighty hills that are Innsbruck's northern boundary, and entered the *Hofkirche*. Maximilian's superb cenotaph is there, the kings and queens in bronze standing on guard round about it, Theodoric, Arthur, and all the rest, wondrous to see. But it was to Hofer's tomb that I turned my reverent steps, where his bones repose between Speckbacher and Haspinger, his comrades. Imperial gratitude erected the tablet; but every mountain-peak in Tirol is in some sense his monument, who kept Tirol free from foreign tyranny when even his own sovereign consented to sign away that freedom.

What city could have a lovelier situation than Innsbruck? The Inn valley is wide and fertile, and the rapid river flows at



INNSBRUCK FROM SCHLOSS WEIHERBURG.

the very foot of abruptly rising mountains nine thousand feet high, making a northern wall like a mighty fortress protecting the town. By gradual ascents one reaches mountains even higher to the south and southeast, sharp peaks where the snow lies late and comes early. In the midst is the *Hofburg*, the palace, and the Government buildings; and beyond them lies the *Hofgarten*, the loveliest, most peaceful retreat imaginable, from whose green recesses one looks up to the majestic, frowning summits that seem actually impending. Much of the town is newly built, alas! for it has now fifty thousand people; but enough remains of the old streets with their arcades, their steep stairways, and their many gables, to give the impression of antiquity. Everywhere, too, one sees the mountaineers in their bright costumes, the men bare-kneed, with short breeches and half-stockings, and wonderful plumes in their hats, the women in bright skirts and bodices, with white or red stockings and hats of as many patterns as there are villages. They are not beautiful, these good Tirolese; their features are heavy, the expression dull, and the complexion poor, usually. But they impress one as thoroughly honest and good and kind; and they are always friendly and responsive, like their Bavarian and Swiss neighbours of the same racial stock.

A steam-tram climbs laboriously up past Berg Isel, scene of Hofer's victory, and Schloss Ambras, to Iglo, three thousand feet up, with pleasant meadows and winding paths among pine-forests. Across the valley a funicular railway ascends the Hungerburg, whence are walks through dwarf-evergreens up to the naked desolation of the limestone summits where no vegetation is found. On a grassy terrace four hundred feet above the Inn, Schloss Weiherburg stands, well-preserved, though some-

what fallen from its high estate as an archducal hunting-lodge and now only a *pension*, much in favour with English visitors.

HERE I DIGRESS. Several years ago, visiting on the south shore of Massachusetts, a fellow-guest told me her experience in Schloss Weiherburg; and as we shuddered under "Testudo's" hospitable roof by the cliffs of Scituate, I resolved to visit that



SCHLOSS WEIHERBURG, INNSBRUCK.

haunted castle some day in person. Her story is this, told in the first person:

"Papa and I were staying in the old Schloss overlooking Innsbruck, with rooms on the third floor. Mine was a corner room; then came a large closet with doors opening through; and Papa's room was beyond. Papa had to go to Vienna for a few days, leaving me alone; but there were many pleasant people whom I knew in the house, and I wasn't at all lonely. The first night of his absence another girl came up to call, and we sat talking till past ten. I felt a cold draught on my neck, and got up to see if a window was open anywhere, but found everything closed tight, in the other room as in mine, and the outer door there bolted. I closed the closet doors carefully, the old-fashioned latches rattling as I touched them, and concluded that the cold air came through some crack in the wall, or ill-fitting casement. My friend left presently, and I made ready for bed; but I was disturbed by a loud rap at my father's door. I paid no heed to it, however, and it was not repeated. Once in bed, I stretched myself luxuriously, and opened my eyes for a farewell glance at the moonlight.

"But I was not alone! A figure stood close by the bed, so close that its knees pressed against the mattress. It was muffled in a cloak which completely obscured its outlines; but I thought at once, 'A burglar: what shall I do? If I scream, he may kill me; and I can't pretend to be asleep.' As I thought this, the figure bent over me and laid its clasped hands lightly on each shoulder and on my feet. Just at that moment I remembered a story I had heard the day before at luncheon, of a poor peasant-girl, generations ago, who had killed herself for love of an archduke, and who is said to haunt the castle, under the name of 'The Girl in the Blue Mantle.' All my terror passed into profound pity and intense interest in the phenomenon. 'Poor little girl in the blue mantle,' I thought, 'you wouldn't hurt me if you could; I'm not the least bit afraid, only very sorry for you.' I lay looking up at her for several minutes, but she made no sign. Then, I lifted my hand—and she vanished!

"An hour later I fell asleep; and in the morning I told my English friends all about it, exultant at having actually seen a ghost. They listened eagerly; but, when I had finished, one of them said: 'Ah, my dear, you don't know this old house as well as we do! The girl in the blue mantle never goes above the sec-



THE GARDEN, INNSBRUCK.

ond floor; but there is an Englishman in black who haunts the third!"

I WONDER why living is so much cheaper in such regions as Tirol than with us. The population is denser, the agricultural land is not so rich, meats are often imported from America; and yet the traveller finds admirable accommodations, with clean and comfortable rooms and excellent food, for the equivalent of \$1.25 or \$1.50 a day. If he wishes to be extravagant, he can spend \$2 or \$2.50; but compare even that with rates at American summer hotels or even hot, stuffy boarding-houses! A family which should settle down quietly for the summer in Tirol or Switzerland, Belgium or Germany, would save its steamer-fare both ways, almost, in the one item of hotel bills. "See America first" will not be an attractive summons until we have as comfortable inns in our beauty-spots, with as modest charges, as the European lands afford. If that be treason, make the most of it! But I write with bitter memories of \$4 and \$5 a day hotels in the White Mountains and along the Maine coast. Ah, we have much to learn in practical matters from our friends over seas. As I write, a parcel of letters from little children is brought to me, written in French, Italian, German, Dutch, and English. Some of the tiny correspondents are under ten; and yet their handwriting and composition are better than most American university students could show. Here is Angèle Daguet, of Fribourg in Switzerland, only nine; and her letter looks like copper-plate engraving. I think the good Europeans are more thorough, more painstaking, and more economical than we are; less concerned about speed and more about quality. I wish we could import something of that temperament, after the fashion of the Bulgarian lacto-ferments!

But to go back to Innsbruck: there is a university of a thousand students, almost all Tirolese; a museum; and many ugly and uninteresting churches, mostly baroque. The Austrian empire is the last stronghold of the Jesuits; and their influence on art and culture is too well-known to need exposition here. Whoever saw a beautiful Jesuit church, or read a stimulating Jesuit book? (I do not forget Tyrrell, who was the exception that proved the rule true, since Jesuitry could not endure him.) The piety of the Tirolese peasants is refreshingly sincere and ardent; but as to the upper classes, Austria is to-day where Italy was sixty years ago.

It is good, however, to walk through the fresh green fields, gemmed with meadow-saffron, and see the weather-beaten crucifixes that stretch out arms in benediction over the fruits of the ground; and good to find little shrines along the wayside, each with its fresh flowers and its kneeling-place for prayer; good to see the uncovered heads when the Angelus rings, and to hear the hearty greetings in God's Name when even strangers meet yet know one another as brothers in Christ. When shall we kindle warmer piety in our own folk, by banishing that absurd false modesty which is ashamed to be seen praying, treats God like a poor relation, only to be talked to, or of, with hesitation and reserve, and makes a virtue of its own cowardice?

I must keep the Dolomites and Cortina for next week, it is clear.

PRESBYTER IGNOTUS.

WE MEASURE success by accumulation. The measure is false. The true measure is appreciation. He who loves most has most.—*Henry van Dyke.*

CHRISTMAS IN PARIS

How the Day is Celebrated Within and Without the Churches

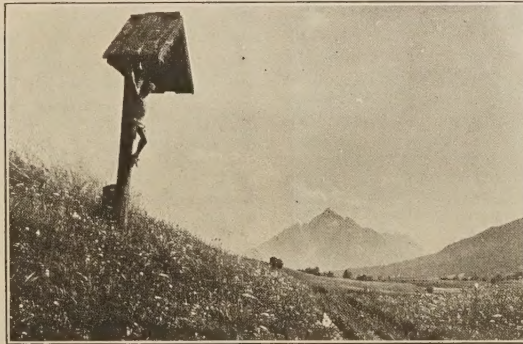
WORK OF THE OLD CATHOLICS IN FRANCE

Return of the Archbishop of Paris as a Cardinal

BRIEF NOTES OF PARISIAN HAPPENINGS

PARIS, December 27, 1911.

ALL the great shops so assiduously visited alike by resident Parisians and by foreigners passing through the city, are now turned wild, huge toy-bazaars and Christmas shows. Each vies with the other in the splendor of the spectacle—lights, illuminations, pictures, music, fairy-like scenes of all sorts. And people are giving and receiving *des étrennes*, i.e., Christmas gifts. Plum-pudding and mince pies are eaten largely in the Paris of to-day, imported for the most part from English wholesale houses. But Paris children have not the joyous Christmas holidays which are the happiest holidays of the year on the British side of the Channel. French children are free on Christmas Day, but in Paris and most parts of the country must go back to school the day following. Their "Christmas" holidays, in reality New Year's holidays, take place at the beginning of January; these are short, however, lasting only about ten or fifteen days. A vast amount of merrymaking goes on all the same and nowhere in the world, perhaps, are so many and such delicious bonbons made, given, and eaten at this season as here



A TIROLESE MEADOW.

in France. In the English Colony and the American Colony the one aim of priests and people is to make Christmas a happy, blessed time both at church and at home, especially for all who are lonely or suffering or separated from their own families at this season of family gatherings. The Church services are beautiful and hearty, the churches bright with greenery and holly berries—a very homelike "note," for French churches are not usually decorated in this way. At St. George's there was beautiful carol singing on Christmas Eve, and a grand choral celebration with procession after matins on Christmas morning. The communicants on Christmas Day numbered between three and four hundred despite the absence of the large English schools that, of course, had broken up and sent the majority of their pupils home in due English fashion. At the hospitals there were festive doings of all kinds. The chaplain of St. George's, who takes so untiring an interest in the British Hospital here, was in the wards with his family, all exerting themselves to the utmost to make things bright and happy for the patients. The English ambassador and the ambassadress, the British consul and others were also there on the afternoon of Christmas Day. Carols were sung and a concert given, and (of course!) a tea. The Girls' Friendly Society, always to the fore in everything homelike, gives not one but two great Christmas dinners, one on Christmas Day, another on the Sunday following, in order to insure the possibility of the presence of every member wishful and able to join her comrades and her countrywomen at this glad season. On every side the atmosphere is one of peace and good will.

In a remote quarter of Paris, on the left bank of the Seine, easily reached, however, by tramcar or Métro, there stands a

The Church of
St. Denis

very simple, unpretentious building, surmounted by a stone cross and bearing over the door the words: *l'Eglise St.*

Denis. St. Denis is, as all know, the patron saint of Paris. This little church is always open, and if we enter at certain hours, we find services going on on week-days as well as on Sundays and fête-days. The church is almost as simple within as it is without, not perhaps from choice, but because it is the house of worship of a poor and struggling community in one of the poorest quarters of this rich city of Paris. St. Denis is the Paris Old Catholic church. Old Catholics differ on matters of



THE GOLDEN BALCONY,
INNSBRUCK.

discipline in the different parts of Europe. The Paris Church of St. Denis is under the jurisdiction of Utrecht, which is to a certain degree under stricter rule than are the Old Catholics of Germany. Her priests are celibate. And here in the French capital a celibate priest of singular earnestness and remarkable learning lives and works among the three or four hundred families who form his congregation. His life is one of self-denial and devotion. When not engaged in the services of his church or ministrations to his flock, he passes long hours among his books in the vestry or in the great Paris libraries, reading, writing, compiling, working hard with brain and pen in the cause he has so deeply at heart, the cause to which his life is given. Sometimes he crosses the river and comes over to us Anglicans, for Old Catholics and Anglicans are one on most points of worship, and the priest of St. Denis has unbounded sympathy with the priests of St. George's. The Old Catholics of France called themselves *Catholiques Gallicans*. Their aim is to worship as the Catholics worshipped before the Concordat of 1801, to follow implicitly the doctrines of the early Christians, rejecting all innovations in creed or ritual. And in their services they use the French Breviary and Missal of the diocese of Paris of the eighteenth century.

This earnest, studious priest of St. Denis publishes monthly an interesting paper, *Le Catholique Français*, giving an account of the work of the Gallican Church throughout France, accounts of the doings of Old Catholics throughout Europe, and excellently written articles on various subjects connected with religion, morality, culture.

The Archbishop of Paris, who left the city in November as Monsignor Amette, returned to it from Rome last week a Cardinal. He had traveled all night but he did not dream of rest. Outside the Cathedral on the *Parvis Notre-Dame* an

**Welcome Given
Cardinal Amette**

immense crowd had gathered to welcome the new Cardinal, the dignitary known in France as the people's friend. When he appeared on the threshold of the Cathedral in full robes, the magnificent Cappa Magna and the ermine cape, the enthusiasm of the crowd was unbounded. He was received at the chief door by the archpriest, who bowed to kiss the purple ring. A grand and solemn service followed in the crowded Cathedral, while thousands of people, unable to enter, waited patiently outside. Cardinal Amette preached a stirring sermon; it was marked by a note of bitter regret. Among all the Christian nations officially represented at the Consistory, he said, France alone was absent. Non-Catholic lands sent their official envoys. Official France seemed bent on testifying not to her anti-Catholic but her anti-Christian attitude. Official France only, however. Faithful French Catholics had gathered at Rome in large numbers, as they had gathered at the Cathedral of their capital that day. The Cardinal told how sincerely Pope Pius X. loved France, how deep and true was his sympathy in all the trials of her people, and her clergy. And when at length the immense congregation separated and joined the crowds outside, it was there without the building on a hastily raised platform that the Archbishop stood to give his blessing, the first blessing pronounced by him as Cardinal in France.

The reception at Montpellier of Cardinal de Cabrières was no less enthusiastic. In that warm hearted southern town the houses were decorated in honor of the new Cardinal and more than 100,000 of their inhabitants assembled at the railway station to greet him on his return from Rome.

The secularized chapel of the Sorbonne is used throughout the winter as a concert hall. On Sunday afternoons in particular, the works of the great masters are performed there by some of the best Parisian musicians. For this Christmas season a series of *Concerts Spirituels* has been arranged, at which sacred works only are given. As the chapel may no longer be used for the worship of God, this is evidently a good use to make of it. High class sacred music, well performed, cannot fail to have a hallowing influence.

Paris has made an entirely new move in the theatrical line. "La Théâtre Chrétien" sets out with an avowed Christian aim.

**The Christian
Theatre**

There on Sunday afternoons, and Thursday, in one of the best parts of the city, on the right bank of the Seine, sacred pastoral plays by well-known authors are being performed. The play given during this week is "Bethlehem." The price of seats is very moderate.

I. S. WOLFF.

THE BISHOP OF LONDON DEPARTS FOR KHARTOUM

Will Consecrate the Cathedral at that Distant Point

SECRETARY OF THE E. C. U. REVIEWS THE YEAR

Canadian Slab Incorporated in an English Altar

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, January 2, 1912

THE Bishop of London, in his New Year letter, formally announces to his diocese that he will be absent from it from January 4th till Monday in Holy Week. It must not be supposed, he says, that he lightly enters upon these long journeys in the East, but it seemed right to undertake the consecration of Khartoum Cathedral, at the urgent request of Bishop Blyth, Bishop Gwinne, and the Sirdar. He is thankful to say that they have received £3,000 for which he appealed on behalf of the Cathedral and Church work in the Soudan. Khartoum, then, will be the first object of the Bishop's journey. This also seemed to him the God-given opportunity to visit the mission stations of the Jerusalem and East mission, of which he has become chairman in the room of the late Bishop of Salisbury, and which has its ramifications throughout Palestine and also in Cairo. He will therefore journey from Khartoum down the Nile to Cairo, and then across to Jerusalem, where he will stay two days with Bishop Blyth and occupy his stall as one of the Episcopal Canons in the Collegiate Church of St. George in Jerusalem. He will then journey on slowly up Palestine, visiting the mission stations on the way until he reaches Beirut, whence he will return via Alexandria and Marseilles to London.

"I need not say that it will be a great happiness to me," says the Bishop, "apart from the work I hope to do, to visit the scenes of our Lord's life on earth, and I want you to pray that this Lent spent in Egypt and Palestine may be a time of spiritual refreshment to me."

"I greatly long to be a true 'father in God' to you all, and I hope very much that this comparative rest and the new light which my journey ought to throw upon the Bible may send me back more fitted both to preach and to teach."

"It so happens that I have just covered in seven Lenten missions the whole diocese, and, before I begin again, it is perhaps a good thing both for myself and the diocese that I should have this Lent as a kind of 'mission' to myself, and where more fittingly than where the feet of our Lord actually trod upon this earth?"

The Bishop leaves his diocese in the charge of the Bishop Suffragan of Islington during his absence.

I am in receipt from Mr. H. W. Hill, secretary of the English Church Union, of his tenth annual letter to the members and associates of the Union, with his "best New Year's wishes for THE LIVING CHURCH."

The work of the Union, the Secretary's Annual letter says, has pursued during the past year an unswerving course. The anxieties which arise respecting matters coming under the main object of the Union—to defend and maintain the Doctrine and Discipline of the Catholic Church in this country—certainly do not decrease. And in various ways and in many places "a policy of pin-pricks" is resorted to for the hindrance of the Church in her work, which has to be dealt with effectively. The E. C. U. office has accumulated a rich experience of how to deal with many troublesome affairs in a situation bristling with difficulties, "owing to the non-existence of ancient Spiritual Courts." There is a general agreement now prevailing, continues Mr. Hill, that the proposals for revising the Prayer Book, which have been so persistently advocated in late years, are dead. It is further agreed that any tampering with existing standards by means of such a revision would not bring peace but strife. It is now usually admitted that the probable outcome of this revision scheme may take the form of a tentative Appendix or Supplement—something which will be a genuine enrichment, and which does not attempt to get round corners by variations of a character certain to be resisted. "When the story comes to be fully written it will be admitted that the Revision campaign has been the last act of a long drama, the playing of which commenced when the clergy, who had been taught by the Tractarian fathers, began fully to obey the Prayer Book and to restore the decencies of Divine Worship." Two priests, members of the Union, have lately been raised to the episcopate: The Rev. M. N. Trollope, D.D., has become Bishop of Corea; and the Rev. J. C. Roper, D.D., has accepted the Bishopric of Columbia. The Rev. Canon Randolph, D.D., of Ely, the Ven. Archdeacon of Chesterfield, and Mr. John Trevarthen have been elected to seats on the House List; and among those who have also been elected to the E. C. U. Council are the Rev. Henry Ross (vicar of St. Bartholomew's, Brighton), Mr. F. E. Sidney (fellow of the Society of An-

TO LOVE for the sake of loving is almost the characteristic of an angel.—Selected.

tiquaries), and the Rev. Dr. Sparrow-Simpson (editor of the *English Church Review*). Save in the case of *Thompson v. Dibdin and Banister, re the Deceased Wife's Sister Act*, which is under appeal to the House of Lords, the Union is not engaged in any litigation. The other matters referred to in the secretary's letter are Education, the prospective Report of the Divorce Commission, and the proposed bill to disestablish and despoil the Church in Wales. In conclusion Mr. Hill says that he is frequently asked by those who are responsible for the work of other societies, how it is that so much work is done, not only by their officers, but by those of their members who give up a large amount of time in the work of addressing meetings. The answer is a simple one. Their work is inspired by devotion to the Catholic cause, that which the English Church Union is pledged to maintain and defend.

On Christmas Eve the Bishop Suffragan of Wellesden (formerly Bishop of (British) Columbia) attended Solemn

Altar Slab From Canada

Evangelism at St. Jude-on-the-Hill, Hampstead Garden Suburb, North London, in order to dedicate an altar slab, presented by some Canadians for use at the high altar of this new church. Vested in cope and mitre, the Bishop, attended by the vicar and assistant curate in dalmatic and tunicle respectively, fixed the stone in its place in readiness for the midnight Eucharist. Preaching from the text, "This stone is set for a witness," the Bishop gave an account of the slab's interesting and rather unique history. The slab consists of two stones, the smaller and darker in color forming the center-piece of the larger, or lighter. The latter is of French origin, having been quarried near Caen about the middle of the nineteenth century. When the Cathedral of Christ Church, Montreal, was opened for divine worship in 1859, the slab formed a portion of one of the two steps at the altar rail, where it remained for half a century, during which time the step was pressed by the knees of thousands of communicants from all parts of the world. In 1907 a new pavement of colored marble and jasper was laid throughout the chancel of this edifice, and the discarded steps passed into the possession of Mr. Robert Reid, the contractor to whom had been entrusted the work of laying the new pavement. Through his courtesy a section of the upper step was obtained, and out of it the larger of the two stones forming the altar-slab was fashioned. From its former lowly position at the foot of the altar in the Cathedral at Montreal it has, therefore, been exalted to the place of "sacrifice and thanksgiving" on the altar of the Church of St. Jude-on-the-Hill, London, "a meet reward, surely, for years of faithful and humble service in the worship of Almighty God." The smaller stone was taken from the foundation of St. Anne's chapel at Annapolis Royal, Canada—the place to receive the first ministrations of priests of the Anglican Communion in Canada, and the site of the oldest European settlement to the north of the Gulf of Mexico on the North American continent, the town having been founded by the Sieur de Monts, under the name of Port Royal, in 1604, as the capital of the French Province of Acadia. This chapel was built within the walls of Fort Anne in 1708 by Subercase, who succeeded de Brouillan as governor. For two years it was used as a place of worship by the French garrison and the Acadian colonists. On October 16, 1710 (the year in which the top stone of St. Paul's Cathedral London, was laid), it fell into the hands of the victorious English, who held within its walls a service of thanksgiving for the success, against Subercase, of the army of Her Majesty Queen Anne, through Colonel Nicholson. This was the first service held in Canada according to the rites of the Church of England. It took place soon after the French garrison had withdrawn from the fort with all the honors of war.

The consecration of the Rev. Dr. Maude, late vicar of St. Mary's, Redcliffe, Bristol, as Bishop Suffragan of Kensington

Consecration of Dr. Maude

(West London) has taken place at St. Paul's in the presence of a large congregation. The Rev. Dr. Scott Holland, Regius Professor of Divinity at Oxford and Canon of Christ Church, preached the sermon. On every side, he said, the new Bishop would hear the voice of anxious men crying in his ears, and he would stand before them as a chief officer "in that Church which professed to bring a divine revelation and offered a Creed which would endure against the gates of hell." Let him go out from this consecration carrying to those who trembled and fainted and were down-hearted the one valid and vital message that was sufficient for all emergencies and countered every trouble and distress—"The Son of God is come" and in Him he was in God, and need never sin. Wickedness

(Continued on page 402.)

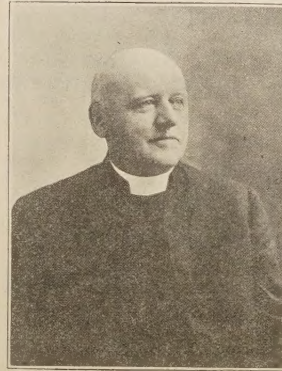
A QUARTER CENTURY ARCHDEACON

Celebrated in Honor of Dr. Van Kleeck, Retiring Archdeacon of Westchester

OTHER LATE NEWS OF NEW YORK

Branch Office of The Living Church |
416 Lafayette St.
New York, January 16, 1912 |

ABOUT seventy-five clergymen and laymen, members of the former Archdeaconry of Westchester, went to Dobbs Ferry on Thursday morning, January 11th, to attend a service in Zion church, commemorative of the quarter century labors of the Rev. Dr. Frederick B. Van Kleeck as Archdeacon. At the celebration of the Holy Communion, Dr. Van Kleeck was celebrant; the Rev. Robert M.



REV. F. B. VAN KLEECK, D.D.

Berkeley, rector of the parish, read the Epistle; the Holy Gospel was read by the Rev. William H. Pott, Archdeacon-elect. Bishop Greer and Bishop Burch could not arrive until afternoon. The ladies of the parish provided an elaborate luncheon in the adjoining Sunday school building, where tables were decorated with the choicest flowers. By request, the rector, who served the archdeaconry for many years as secretary, acted as toastmaster. After an interesting speech, largely reminiscent, he introduced the Rev. Romaine S. Mansfield,

rector of Christ Church, Suffern, who spoke for the clergy and laity of Rockland county, formerly included in this archdeaconry.

His speech reviewed the fraternal relations of Dr. Van Kleeck begun in the General Seminary and continuing through all these years; he also referred with much feeling to the quiet and edifying work of the Archdeacon in Rockland county. The Rev. Charles E. Brugler, rector of St. Peter's Church, Portchester, in speaking for the Churchmen in Westchester county, paid high tribute to the guest of honor, with whom he has been intimately associated for more than a score of years. The treasurer of the old archdeaconry, Mr. Edward D. Harris of Yonkers, read an address in behalf of the laymen of the district. It was a beautiful tribute to one who had for so long a time been a wise and loving counsellor and friend to all who came to him for help; one who, as a good priest, had ever promoted quietness, peace, and love among Christian people. Bishop Greer spoke of the Archdeacon's qualities as a man, a priest, and a courteous Christian gentleman. In concluding the felicitous speech, the Diocesan presented the Archdeacon with a superb chalice and paten with the appurtenances, as a token of the affection that clergy and laity of the churches in this neighborhood bear for their retiring Archdeacon.

Dr. Van Kleeck, in responding, spoke feelingly of the strong ties which bound him to his Bishop; of the repeated kindnesses of the men, women, and children in the archdeaconry; and expressed his gratitude to the ladies of the parish, the rector, and all who had participated in the happy occasion. Bishop Greer, in another felicitous and graceful speech, presented Mrs. Van Kleeck with a handsome bouquet of roses, emblematic of the beauty of her Christian character and of the fragrance of her works and influence as helpmeet to the honored Archdeacon. The whole company rose to their feet as a further mark of appreciation, and Dr. Van Kleeck responded for his wife. The Archdeacon-elect was presented and made a brief address. The meeting ended with the singing of the Doxology.

The Rev. Dr. Frederick B. Van Kleeck has been rector of Grace Church, White Plains, for more than forty-one years.

Trinity parish began last week a work to temper the bitter weather for homeless men. By direction of the Rev. Dr. Manning, several hundred cots were placed in the old Trinity Infirmary building next to St. John's chapel. A supper and a breakfast are given to each lodger. The Rev. William Wilkinson meets the men and gives them advice, and employment is sought for them. Last Wednesday night, 137 men were thus cared for in this new social work of the parish.

It has been finally decided by the relatives of the late Alfred Tennyson Dickens, son of the novelist, that the body of Mr. Dickens will be buried in New York. It was placed in a receiving vault at Trinity Cemetery on the day of the funeral. As soon as weather conditions improve it will be buried. The Rev. Dr. Manning, rector of

Trinity parish, on behalf of the corporation, offered a suitable plot in Trinity cemetery, and that offer has been accepted.

The Trustees of Columbia University met on Monday, January 8th, and besides attending to an unusual amount of routine business, accepted gifts amounting to about \$13,000. The gifts included one of \$7,500 from J. P. Chamberlin, of New York; £1,000 from Dr.

and Mrs. Charles Walstein, of Cambridge, England, to establish lectures on the foreign policy of the United States; \$2,000 from Mrs. Albert Elsberg, of New York; and \$2,100 from the committee on the Richard Watson Gilder memorial fund.

Bishop Courtney was re-elected president of the British Schools and Universities Club at the annual meeting on Thursday night, January 11th, at Delmonico's. A bas-relief portrait, in bronze, of himself, was presented to the popular rector of St. James' Church. The work was done by Miss Harriet Fishmuth.

"CHURCH HISTORICAL SOCIETY" MEETS IN PHILADELPHIA

Listens to Address by Asa Bird Gardiner on "The Holy Catholic Apostolic Church of England in America"

ARRANGEMENTS MADE FOR NOON-DAY LENTEN SERVICES

Large Gathering of Workingmen at St. John's Free Church

OTHER CHURCH NEWS OF THE QUAKER CITY

The Living Church News Bureau
Philadelphia, January 16, 1912

THE annual meeting of the Church Historical Society was held in the rooms of the Church Club on Wednesday evening, January 10th. The president, Henry Budd, Esq., was in the chair, and at the election of officers was unanimously chosen to succeed himself. Other officers elected were, Major Moses Veale, vice-president; William I. Rutter, Jr., secretary, and the Rev. Horace F. Fuller, treasurer. The members of the executive committee, to serve with the officers, are: the Rev. Henry Riley Gummey, the Rev. Arthur Lowndes, D.D., and John Thomson, Esq. The Rev. G. Woolsey Hodge reported for a committee on the care of the society's collection of historical matter, that a room had been offered in the new Neighborhood House of Christ church, with permission to store articles of special value in the fireproof vault. This offer was referred to the executive committee for decision. The report of the executive committee showed that four life members had been added to the society's roll during the year, of whom the Presiding Bishop, the Rt. Rev. Dr. Tuttle, was one.

The address of the evening was by the Hon. Asa Bird Gardiner, LL.D., L.H.D., deputy to General Convention from the diocese of Long Island, on "The Holy Catholic Apostolic Church of England in America: Its Establishment and Right of Precedence." It proved of such interest and value that it was resolved to have it published in pamphlet form, under the auspices of the society.

Dr. Gardiner's address drew its title from the fact that in 1542 the Anglican Church was thus described—the Holy Catholic Apostolic Church of England—by act of Parliament in 1542. He began with the narrative of the establishment of Anglican civilization and the English Church on Roanoke Island in 1587, the descendants of which colony still live in Robeson County, North Carolina, with 47 of the 90 surnames of the colony surviving. His address took the form largely of pointing out the necessity for a more adequate name for the Church. He showed what Roman Catholics are doing in trying to relegate the one religious body which they fear, to the condition, in the popular mind, of a Protestant sect, and told how the Vatican Council of 1870 had abandoned the old name of "Sancta Romana Ecclesia," given to their Church by the Council of Trent in 1564, and filched the name given by Parliament in 1542 to the Church of England, with the addition of the word Roman. He defended the title "American Church" as that which properly belongs to the Anglican Communion in this country, as being the description given even before the Revolution, and by Archbishop Secker of Canterbury, and the title under which Seabury was elected and certified for consecration in 1784.

The committee of the Brotherhood of St. Andrew on the noon-day Lenten services (Mr. Ewing L. Miller, chairman) has practically completed arrangements for the services in the business center of the city, which are to be, as usual, at the Garrick Theatre and old St. Paul's. At the Garrick, Bishop Rhinelander is to take Ash Wednesday and the days following until Sunday, and then Fr. Hughson, O.H.C., comes for a week. Bishop Gailor of Tennessee follows,

then the Rev. Robert Johnston of the Church of the Saviour, then Bishop Woodcock of Kentucky. Dean DuMoulin of the Cleveland Cathedral and Bishop Talbot of Bethlehem divide the next week between them, and the Rev. Wilson R. Stearly of the Church of the Holy Apostles finishes the course. At St. Paul's, the list, not quite complete, includes the Rev. George L. Richardson, the Rev. Wilson R. Stearly, the Rev. Floyd W. Tomkins, D.D., and the Rev. Charles S. Hutchison.

The annual banquet of the Working Men's Club of St. John's Free Church, Emerald and Elkhart streets, is always a significant event in the Church life of Philadelphia, and the 1912 celebration, held on Thursday evening, January 11th, was no less notable than those before it. Between four hundred and five hundred men sat at the tables in the parish house, and were served by the women of the congregation. The Rev. Waldemar Jansen, rector of the parish, presided, and the Rev. Robert W. Woodroffe, who recently left St. John's for St. David's, Manayunk, was one of the speakers. Others who spoke were Edward James Cattell, W. Freeland Kendrick, and the Hon. Clinton Rogers Woodruff. Mr. Woodruff urged a better understanding between employers and employed and warned laboring men against cultivating a narrow class consciousness, which would prevent them from feeling their responsibility for the community as a whole.

The forty-second annual meeting and teachers' institute of the Sunday School Association of the diocese was held in the Church of the Holy Apostles on Monday afternoon and evening, January 15th. The Bishop Suffragan made the opening address, and the Bishop the closing one, and other speakers being the Rev. W. Herbert Burk, Mrs. John Loman, Franklin Spencer Edmonds, Dr. John Wilkinson, Jr., Rev. Robert W. Woodroffe, Rev. Francis M. Taitt, Rev. Clarence W. Bispham, Rev. Robert Johnston, and the newly appointed secretary of the Sunday School Convention of the Third Department, the Rev. Stewart U. Mitman, Ph.D.

THE BISHOP OF LONDON DEPARTS FOR KHARTOUM

(Continued from page 401.)

could not touch him; know that, and you know all that you need to know.

Archdeacon Willis has been appointed to the bishopric of Uganda, vacant by the resignation of Bishop Tucker, who is now connected with the diocese of Durham. He was appointed by Bishop Tucker Archdeacon of Kavinondo in 1909.

The Bishop of Chichester is to be presented with a plainer and less costly cope and mitre for use on other than great solemnities, for which the ornate gift is only suitable.

J. G. HALL.

"ON EARTH PEACE, GOOD-WILL TO MEN"

Dec. 25.—"A massacre has been going on in Resht, Persia. Five hundred Persians were killed by Russians, many being women and children."

How long, O Lord! how long shall tyranny
Of man o'er brother-man—the creed of Might,
With scourging knout and bloody sword for Right—
Find fiendish joy in human misery?
How long, and in Thy Name, this butchery,
Begot of envious greed, and pride, and spite,
Provoke the vengeance open in our sight,
Ere ends the reign of earth's captivity?

For Christ was born to-day, the Prince of Peace;
"Good-will to men," the glad, angelic song
That through the ages nevermore shall cease,
Till Right be crowned victorious over Wrong.
Still waits the world, expectant of release:
The cry goes up: "How long, O Lord, how long!"

H. H. PITTMAN.

AT THE RIVER BANK

Daughter: "How far are you going, sweet?"
Mother: "Only across the river."
Daughter: "If I wait here when shall we meet?"
Mother: "In one short day—forever."
Daughter: "Your gentle voice sounds hollow,
You draw your hand away.
Oh mother! I will follow."
Mother: "No, daughter, you must stay.
God keep you whole,
Christ fold your soul
Till resurrection day."

Washington, D. C.

MARGARET JEANNETTE GATES.

COAL YARD ADDED TO SOCIAL ACTIVITIES OF CHICAGO CATHEDRAL

How the Church Helps in the Unprecedented Cold of this Winter

BISHOP ROBINSON ADDRESSES CITY CONGREGATIONS ON NEVADA WORK

Discussions of Practical Questions Before Other Organizations

LAST WEEK'S HAPPENINGS IN CHICAGO

The Living Church News Bureau
Chicago January 16, 1912

DEAN SUMNER has been adding several new features to his well-arranged work at the Cathedral of late, all of which have increased the usefulness of the Cathedral to the local poor. Among these is the new "coal yard." Wholesale coal dealers from various parts of the city have sent sufficient tonnage to the Cathedral yard to enable the Dean and his helpers to advertise widely throughout the neighborhood that coal can be bought of them for ten cents a basket, whereas the usual price in that neighborhood has been the very high figure of twenty-five and even thirty-five cents a basket. One result of this good deed has been that the regular coal dealers have brought down these exorbitant prices to the same competing ten cents, at which figure there is an ample profit for the retailer.

Dean De Witt's recent trip to some of the eastern universities and colleges is described in the January number of *The Diocese*.

Western Seminary Notes

The Dean addressed considerable numbers of students at Yale and Harvard, as well as at Trinity and Hobart, on the work of the Christian Ministry, The Church in the West, and kindred themes. He also preached in Trinity College chapel, at All Saints' Church, Ashmont, Boston, and at Trinity Church, Geneva, N. Y. At Gambier he preached to the Kenyon College students in the beautiful Harcourt parish church, the Church of the Holy Spirit, on the Kenyon hill-top. The Western Theological Seminary has now fifteen students enrolled, five of whom are from Chicago, four from Nebraska, and one each from Western Michigan, Maine, Central New York, North Carolina, and Tokyo. The post-graduate classes in the Old Testament and New Testament, by Professors Mercer and Easton, have been attended by eight of the busy clergy of the diocese, lectures being given weekly in both courses. The Rev. Dr. Francis J. Hall, of the Seminary, is about to issue the fifth volume of his large work on *Dogmatic Theology*. The volumes already published have been received with much appreciation by a wide clientele, in this country and also in England. Dr. Hall is also giving a good deal of time to the work of the Commission on Faith and Order, of which is so valuable a member. The Western Seminary faculty is also represented beyond the Seminary walls by the work of Professor Stewart, who is the chairman of the committee appointed at the last convention of this diocese "to examine histories now in use in public schools, as to the accuracy of their statements regarding the Church." This important matter is being looked into by this committee, under Professor Stewart's leadership, to a considerable extent, especially with regard to conditions in and around Chicago.

Bishop Robinson of Nevada passed through Chicago on his way to the East, early in January, and on the First Sunday after Epiphany, January 7th, he preached in Grace church, Oak Park, St. Luke's church, Evanston, and St. Simon's, Sheridan Park. He addressed the clergy at the close of the Round Table on the following morning, and on that evening he visited the regular Monday missionary meeting of the men of Christ Church, Woodlawn. Bishop Robinson has many friends in Chicago, among them being the Chicago men who were boys at Racine during his administration, and all of his hearers during this brief visit were much interested in his accounts of the character of work in Nevada. The vastness of the district and the reduced population of some of the mining towns which formerly were large, combine with other features incident to most mission fields to produce unwonted difficulties. The special object of the Bishop's visit, both to Chicago and to the East, at this time, is to raise about \$6,000 for the re-building of the mission buildings at Pyramid Lake, among the Piute Indians. These buildings recently burned, and the Indians are earnestly calling upon the Church for help sufficient to replace them as soon as possible. Some offerings were given to Bishop Robinson for this purpose, in Chicago. Another visitor to Chicago during this same week was Mr. Frederic C. Morehouse, the editor of *THE LIVING CHURCH*, who gave the Round Table clergy on Monday morning, January 7th, a paper on "Authority in the Church." The paper took large ground, at the outset, showing that the original seat of Authority is the Great Head of the Church, and that where the Catholic Church has spoken officially and ecumenically, in matters of faith, there we have the true expression of authority. The General Convention of the American

Church is the supreme authority in matters of Discipline for this National Church, but has no authority to change the Catholic Faith. Many specific points were cited, showing the scope and limits of the authority of Bishops, as well as of priests, and stating also the rights of the laity. Mr. Morehouse also made a brief address that same evening, at the new building of the City Club of Chicago, as part of the first programme of the opening night of the new club building. Great interest is taken by several of the clergy and many of the laity in this new and growing organization for the promotion of Chicago Civic Welfare, and, as president of the City Club of Milwaukee, following much the same lines of work, Mr. Morehouse was the spokesman of a delegation of Milwaukee men who came to Chicago by invitation for this opening banquet on January 7th.

An unusually able and valuable address on "The Ideals in Modern Education" was given by Miss Mary S. Snow, superintendent of

the Household-Arts Department of the Board of Education of the city of Chicago, at the January meeting of the Federation of the women of the Church of the Redeemer. Miss Snow has but lately come to Chicago, after a thorough acquaintance with the public school atmosphere of New England and New York City, and she is enthusiastic in her commendation of the general principles on which the Chicago public schools are now managed. This federation is a new grouping of the women of the Church of the Redeemer, organized within the past year by Mrs. J. H. Hopkins, who is their president. There are 175 women on the roll, meeting monthly, for luncheon and business reports and an address. Mrs. Theodore Thomas will give the address at the February meeting, on the 14th.

Bishop Anderson has published his appointment and those of the Bishop Suffragan up to April 21st, the visitations for Confirmation

Appointments for Confirmation

being divided about equally between the two Bishops. While further publication of the work of the Bishop Suffragan may soon be expected, announcement has already been made to the effect that much of the correspondence concerning the missions of the diocese, and the lay-readers, and the quarterly reports from diocesan missionaries, will be placed at once in the hands of Bishop Toll.

The Rev. Luther Pardee, who stands fourth from the top of the list of the diocesan clergy in seniority has been appointed by Bishop

Dean Pardee Succeeds Bishop Toll

Anderson as the acting Dean of the North-eastern convocation (which includes the clergy of Chicago and suburbs), until the next diocesan convention. Dean Pardee thus succeeds Bishop Toll, who resigned his position as Dean upon being elected to the episcopate. The next meeting of this deanery will be on February 13th, at the Church of the Redeemer.

The North Shore Sunday School Institute held its annual meeting in Advent, and elected the following officers for the new year:

Officers of North Shore S. S. Institute

President, the Rev. E. Reginald Williams; Vice-President, the Rev. G. W. Laidlaw; Secretary, Mr. F. F. Gilmore, of St. Simon's, Sheridan Park; Treasurer, Mr. A. M. Ramsay, of St. Matthew's, Evanston.

Bishop Anderson, assisted by the Rev. John M. McGann, Trinity's present rector, and the Rev. Z. B. T. Phillips, Trinity's recent

Burial of the Late Richard T. Crane

rector, conducted the burial service of the late Mr. Richard T. Crane, at Trinity church, on the morning of Thursday, January 11th, the church being filled by prominent business and professional men from all parts of Chicago, a large delegation from the thousands of employees of Crane Co. being also present. The deceased died suddenly, after but a few minutes' suffering, on January 8th, on the eve of his intended departure for California. He was one of the most remarkable geniuses of Chicago's greatest business life, and his sudden death, although his years were many, was a great shock to the entire city. He had been for many years a pewholder of Trinity Church, and was a regular attendant at its services.

An unusually beautiful and impressive service was the "Feast of Lights" at St. Martin's church, Austin, the Rev. R. H. F. Gairdner, rector, on the evening of the First Sunday after Epiphany, January 7th. Despite

"Feast of Lights" at St. Martin's

the bitter cold (the coldest Sunday in Chicago for sixteen years), there was a large attendance. A procession of 120 from the Sunday school, each one carrying a lighted taper, marched through the aisles up to the "Crib" in one of the transepts, to present their alms. There were twenty figures, representing the Nativity group, surrounding the Crib. At the arrival of the procession, all the lights in the church were extinguished, except those in the sanctuary, those carried in the procession, and the twelve lights, six red and six blue, around the Crib. Then appeared a group clad in oriental costumes, impersonating the Shepherds, bearing staffs, and soon from the vestibule, preceded by acolytes, came another, the Magi, bringing gold, frankincense, and myrrh, while the carol, "We Three Kings," was sung, the solos being taken by those representing the Magi, and the choruses by the choir. After this the whole procession moved to the nave in front of the altar, where prayers and the benediction followed. At the close there was a solemn procession through all the aisles of the church, finally reaching the parish

(Continued on page 409.)

ENGLISH REMINISCENCES OF AN ELDERLY CHURCHMAN

By F. C. O.

II.

DURING part of 1867 I was in Paris. The "gay city" was at its gayest. A large "international exposition" was being held; nearly all the crowned heads of Europe were entertained; Paris was enjoying herself hugely, unconscious of the miseries she was so soon to experience, the siege by the Germans, with its privations and hunger, followed by the horrors of the Commune.

There were, at the time, two Anglican churches in Paris; the chapel of the British Embassy in the rue d'Aguesseau, and "Archer Gurney's" church. (I never heard it called by any other name), near the Madeleine. Mr. Gurney was a zealous, devoted priest, a vigorous, able preacher, much respected and beloved by the English "colony" in Paris. His church was merely a large room, with no pretensions to beauty, architectural or otherwise, but the services were bright and hearty, with Early Celebration every Sunday. In Advent that year, a course of "Conferences" was preached in Notre Dame Cathedral, by the famous Father Hyacinthe, then a Carmelite monk, afterward founder of the short-lived "Gallican Church." One Sunday afternoon I had the privilege of hearing him. He was a striking figure, in his brown and white habit, and held his immense audience spellbound by his wonderful oratory. The saintly Georges Darboy, Archbishop of Paris, was present, and occupied a seat in the large clergy pew which is found, facing the pulpit, in most of the Parisian churches.

After the sermon the Archbishop went around behind the high altar to a door in the east end of the Cathedral, where his carriage awaited him. The crowd divided to make passage for him, a tall spare figure, in purple trimmed with white fur, his face full of sweetness and benevolence. The front rank of people knelt as he passed, and as he blessed them, he gave each his hand with its ring to kiss. I, alien and "heretic" as I was, knelt with the others; and it is one of my most cherished reminiscences that I received the blessing of one of God's saints, who, four years later, received the crown of martyrdom in the prison yard of La Roquette, and, like his Master, died praying for his murderers.

Within twenty-three years, three Archbishops of Paris met violent deaths: Mgr. Affre, shot on the barricades in 1848; Mgr. Sibour, stabbed to the heart by a suspended priest (Jean Verger) at the church of St. Etienne du Mont, in 1857; and Mgr. Darboy, shot with other "hostages" by the Communists, on the entry into Paris of the national army, in 1871.

A year or two later, during a residence of several months in London, it was my good fortune to become more or less acquainted with many of the men who were foremost in the "Ritual party" of the time, and whose names are now household words among Churchmen.

At that period, St. Alban's, Holborn, was more or less of a "Storm Center." Its trio of devoted clergymen, Mackonochie, Stanton, and Walker, were held up by smart reporters to public ridicule and condemnation; words could hardly be found strong enough to express reportorial indignation of the "goings on" at this devoted church.

The story goes that the Bishop of London, Dr. Tait, asked Dean Stanley to go down to St. Alban's, see what was really done there, and report to him. When the Bishop asked him what he had seen, the Dean replied, "My Lord, I saw three men in green, and it is my conviction that you cannot put those three men in green down." Dean Stanley's prediction was correct; what those three men in green stood for has never been, and please God never will be, put down.

Dr. Frederick George Lee was vicar of All Saints' Lambeth, in the slums of South London. By an agreement between him and his Bishop, Dr. Samuel Wilberforce, vestments and incense were not used at All Saints', but in other respects the ritual was most elaborate. Dr. Lee was a man of scholarship, eloquence, and a winning personality, but was strangely illogical. I once heard him preach on the invocation of angels, arguing that the practice was clearly sanctioned by the Church of England, from the fact that, bound up with the older editions of the Prayer Book, together with Tate and Brady's version of the psalms, was Bishop Ken's evening hymn, "Glory

to Thee my God this night"; the original version of which contains the following stanzas:

"Thou, my blest guardian, whilst I sleep,
Around my bed thy Vigils keep;
Divine thoughts into me instil,
Close every avenue of ill.

"Celestial joys to me rehearse,
And thought to thought with me converse;
Or, in my stead all the night long,
Sing before God thy joyful song."

The fact that these stanzas were *omitted* from the hymn as printed in the Prayer Book, did not, in the preacher's mind, affect the argument in the least. The Church adopted the hymn, the stanzas were part of the hymn as Bishop Ken wrote it; the Church therefore was responsible for their teaching, although she omitted them in the version she gave her children!

One Sunday evening, Dr. A. B. Evans, of St. Mary le Strand, came down to All Saints' to plead the cause of some charity connected with the Church. The doctor was an able, forceful preacher, and gave us an eloquent sermon, which seemed, however, to have no relation to the subject he was to present to us. Then after a long pause, he said: "Did any of you ever notice what are the next words in the Bible, after the masterly, logical chapter, I. Cor. 1:15, on the Resurrection? The next words St. Paul wrote after his sublime exposition of Christian doctrine on that subject were: 'Now concerning the collection'. And, now, dear brethren, I will speak to you 'concerning the collection'; and in a few words, he told us about the charity, its needs, and its claims on us.

One of the most picturesque and erratic figures in the Church of England in recent times was the Rev. J. L. Lyne (Father Ignatius), who founded what he designated the "English Order of St. Benedict," the home of which was for some years at Norwich, and subsequently at Llanthony Abbey in Wales.

Father Ignatius was a remarkable man. I heard him preach, in the heyday of youth and vigor, at St. Edmund's, Lombard street, London, and thought him the most eloquent preacher I ever listened to. This opinion was confirmed when, years after, I again heard him in New York during a visit he paid to this country in the late eighties. His wonderfully modulated voice, impressive delivery, and extreme earnestness, made him a most attractive, fascinating preacher.

A man of deep, fervent piety, he was on the one side a thorough "Evangelical," ready and willing to preach in Baptist or Methodist churches, sermons perfectly acceptable to his hearers. A Methodist lady once told me she heard from him one of the best gospel discourses she ever listened to. On the other hand, he was a "Ritualist" of the most extreme type, mediaeval in his elaboration of ceremonies, belief in modern miracles, apparitions, etc.

At the time of the foundation of his monastery the Church of England was not ready for the introduction of the monastic life, at any rate as he presented it. This fact, together with what were considered his dangerous views, caused him to be regarded with profound distrust by the ecclesiastical authorities of the day. A deacon, he could get no English Bishop to advance him to the priesthood; indeed, for many years there were few dioceses in England in which he was permitted to preach or officiate in church.

Later in life, he got the erratic Bishop Vilatte, a prelate of varied and not altogether satisfactory career, to ordain him priest at Llanthony Abbey with much ceremonial. This was clearly a schismatic act, a fact that did not weigh much with such an inconsistent, illogical character as Father Ignatius.

It is told of him that, when at Norwich, he was depending on an American chaplain for priestly ministrations in his monastery. One day in company (the priest from the U. S. being present), the American Church being the topic of conversation, Father Ignatius seriously said: "You know, it is very doubtful whether the Church in the United States has the Apostolic Succession."

During his visit to this country, referred to above, I heard him preach a New Year sermon, in Cooper Union. At its close he read his list of engagements for the ensuing week, one of which was at a Baptist church, the address of which he did not remember. He finally seemed to give it up, and said solemnly, "Let us pray." Kneeling accommodation in the hall not being very good, the congregation assumed as reverent an attitude as possible, and waited with bowed heads for the prayer; when suddenly the preacher remarked, "West

Thirty-fourth street I think it is!" entirely unconscious of the incongruity of the interjection, and absurdity of the situation. A gentleman from the audience, stepping to the platform, gave him the correct address, which, having duly announced, he proceeded with his prayer. He left America in high dudgeon because he failed to induce Bishop H. C. Potter to take action in the matter of the alleged heterodoxy of Dr. Heber Newton, to which he considered the American Church, in default of such action, to be committed.

A year or two ago, the Rev. A. H. Stanton, of St. Alban's, Holborn, preaching at Brighton, related that shortly before Father Ignatius' death, the two men, who were old friends, met in a London street.

"You are looking very old," said Father Ignatius.

"Yes, and so are you."

"Well," said the first speaker, "it will not be long before we shall be with the dear Master."

And one of them soon was, with the Master he loved so well, and of whom he was, in spite of eccentricities of mind and action, a faithful soldier and servant.

The Rev. Mr. Compton, who died about a year ago at an advanced age, was for many years vicar of Mapperton, in Dorsetshire. One Saturday evening, as he was putting the finishing touches to Sunday morning's sermon, his cook knocked at his study door, and on being bidden enter, asked the vicar to "put up her banns" the following morning.

"What, Mary," said Mr. Compton, "you are going to get married?"

"Yes, sir."

"Well, we shall be sorry to lose you, but, under the circumstances of course there is nothing to be said. What's his name, Mary?"

"John Jackson, sir."

The vicar made a note of the name, and next morning announced:

"I publish the banns of marriage between John Jackson, bachelor, and Mary—John Jackson, bachelor, and Mary—well, Mary, our cook!"

[THE END.]

MISSIONARY PROGRAMME FOR UTAH

BY THE RT. REV. F. S. SPALDING, D.D.,

Missionary Bishop of Utah

THE missionary district of Utah needs for the work of the year 1912, \$31,868.90.

You have a right to a satisfactory answer to the question, "Why is not the money raised in Utah?" And here it is:

In Connecticut the ratio of communicants of our Church to the population is one to twenty-five; in Pennsylvania one to seventy-five; in Nevada it is the same as in Pennsylvania; in California one to 118; in Washington, one to 134; in Oregon, one to 154; in Utah one to 289; in Utah, outside the cities of Salt Lake and Ogden, where most of the non-Mormons live, the ratio is one to 1,143.

Your question is answered. Local self-support for the missions of the Church in Mormonism is not at present to be expected. Yet in spite of our difficulties the missionary district of Utah has always paid its apportionment, and for the year ending September 1, 1911, our payments to the Board of Missions were 35 per cent more than the amount asked for.

Without question, the West, and Utah in particular, will for some years to come require help from the East. The resources of our State are exploited by Eastern capital, and much of the wealth produced goes back to those who supply that capital. Many of the men in positions of authority and prosperity, represent outside interests and are not vitally interested in the support of present work or the initiation of new projects for religious and social betterment. There is not yet in the West the sense of stewardship which exists in older communities. In our mining camps the wages are low compared with the cost of living, and support of the Church is not considered a necessary expense when the wage scale is computed. Our new settlers are having a desperate struggle with the desert, the initial cost of constructing ditches being very heavy, and older settlers are Mormons interested only in their own church.

Whether the Church ought to support missions in Utah is not debatable. It has been decided in the affirmative. Therefore, we have a right to ask for help from the whole Church.

I. Our first obligation is to our staff of sixteen faithful

and unselfish missionaries. Their number should be increased, not lessened, and their salaries, which average \$68 a month, or a total of \$13,000 a year, surely must not be reduced. To meet this first requirement our resources are as follows:

Appropriation by the Board of Missions	86,470.00
From the United Offering	1,900.00
Utah Contributions	1,607.00
	—
	\$9,977.00

The Bishop must, therefore, first of all, ask for \$3,023.00 with which to pay present salaries.

II. Social conditions on the frontier are not good, and Mormonism does not improve them. A Christian Boarding and Day School for girls in Utah is a most important enterprise. Such an institution is Rowland Hall. The increased salaries which must be paid to secure good teachers, and the high cost of living, have gradually involved Rowland Hall in a debt of \$4,790. At the risk of putting the tuition beyond the reach of some worthy girls, we have increased the rates and will pay expenses this year, but the old debt must be wiped out. This is our second need—\$4,790, and we are not likely to need it again.

III. Salt Lake is growing rapidly and many municipal improvements have been voted. On three sides of Rowland Hall, in front of the Bishop's House, the St. Andrew's Mission House, St. Peter's and St. John's missions, the streets, averaging nearly 100 feet in width, have been curbed and paved. The assessment for this work is \$6,896.49, ten years with 6 per cent interest. We have managed to make two annual payments, but still owe \$5,241.42. The charge this year is \$1,066.03, of which \$314.48 is interest on deferred payments. This must be paid before May 8, 1912. If \$5,555.90 could be paid at once, a heavy interest charge would be saved. For such expense the Board is unable to make any appropriation. If the Bishop cannot raise the money and make prompt payment, the interest rate is advanced to 8 per cent and finally, if no payments have been made, the property is sold for assessment and accumulated interest.

IV. The Girls' Friendly Lodge at Vernal, a Mormon school town, is finished and paid for. We believe this Church Club House for school girls will in time be self-supporting, but for three years we need a guarantee fund of \$500.00 a year.

V. Our policy of working in college towns has been reasonably successful. For example, at Logan, where the State Agricultural College and the Brigham Young College are located, St. John's House has become the social centre, over 12,000 visits having been paid it last year. We have purchased a splendid site adjoining the State University in Salt Lake City and here we wish to build a University Church House. Rev. D. K. Johnston, who did excellent work with Rev. Paul Jones at Logan, is ready to take charge of such work in Salt Lake. Not less than \$10,000 should be expended in this enterprise.

VI. Five years ago the Ute Indian Reservation was thrown open for white settlement. There are now at least 8,000 settlers. In the two government townsites, Myton and Duchesne, we have good lots and we must build two small churches. There is little money in the country and many of the people are very poor. For this object \$2,000 is needed. The Board of Missions, convinced of the need, has made a special appropriation for the salary of the missionary in this part of Utah. It is important to have church buildings, as the halls are owned by Mormons and borrowing them compromises us.

VII. Fifteen miles west of Salt Lake is Garfield, the residence of the workmen employed in the Utah Copper mills, the largest concentrating plant in the world, and in one of the busiest branches of the American Smelting & Refining Company. Twenty thousand tons of copper ore are treated every twenty-four hours in these plants. We have agreed with the other churches to be responsible for religious and social work in Garfield. The companies have promised land on a long-time lease at nominal rental and also to give as a gift 10 per cent of the amount of the Church's investment. Very little money can be raised in Garfield. The residents cannot own their homes and they can, therefore, hardly be expected to invest money in public institutions even if wages were higher than they are. Yet for these very reasons, provision should be made for the social, moral and religious welfare of a population of over 4,000, likely to double in the near future.

OUR WISHES are presentiments of the capabilities which lie within us and harbingers of that which we shall be in a condition to perform.—Goethe.

HONESTY IN THE CHURCH—AS IT STRIKES A LAYMAN

BY WILLIAM ODLIN.

ORGANIZATION is essential to success in any enterprise. Organization means that someone with the right of authority formulates a policy or theory, and each person connected with the affair accepts such policy or theory as correct, and honestly and loyally carries it out, whether it meets his views or not.

Every employee has to accept the business policy of the concern dogmatically as correct, and do his part conscientiously, in accordance with the theory of the management, whether he believes in it or not, whether he likes his co-workers or not.

Every manager of a corporation expects and demands concurrence of all his subordinates in his views and an honest and loyal effort to carry them out, or he expects the subordinate to resign. As the would-be prophet of East Aurora says, "Get out or get in line."

An employee who still remains with a corporation or a business firm without this hearty concurrence, is considered, and is, dishonest. Every principle of honesty and manliness requires that he shall faithfully and honestly do everything in his power to make the business a success, and if he does not do this he is dishonest, and if he does not remove himself of his own volition, it is only a question of time, when he is dismissed, and a short time if the management is successful.

In a baseball team, a man who will not make a sacrifice hit, will not do his best to have his team win, irrespective of his personal views or aggrandisement, will not follow faithfully the orders of the captain and manager, is considered dishonest, and has to seek new fields.

Every army officer, every naval officer, must obey the orders of his superiors, and must conform to the policy and theory of his superiors, otherwise he is court-martialed; or, if it is too irksome, he becomes a traitor like Benedict Arnold.

A man who is not willing, irrespective of his personal views, to merge them in the plans of his superiors, and work for the interest of those who have the right to formulate the policy and the practice of the business, pleasure, or duty, is universally considered disloyal and dishonest, and no one raises a word of criticism when such are weeded out or are compelled to break off the association, which is an injury to those interests which honesty and loyalty require they should advance in every way within their power.

There is one direction of our modern life, however, in which these principles do not seem to apply, and that is within religious organizations.

A person who is not willing to conform to the policy of his Church—that is, to its Creed—is no different than the man who will not work for the best interest of his employer, or his associates. The moral obligation for loyalty and integrity which prevails in business, many people insist can be dispensed with in religious matters, and the disloyal, unsympathetic, out-of-line man in religion raises a wild cry of persecution and narrow-mindedness, if those who love their Church or associate priests criticize.

There is a vogue which seems to resent any attempt to discipline any member of a religious order, as if it were wrong to call the disloyal associate a "heretic," or to try to prevent his injuring the association which he is bound to support under the most sacred of oaths. A man who does not believe the doctrines he has sworn to believe, or which he is expected to swear to, in order to be a priest of that religion, is known as a "heretic"; it is a good term and a proper one.

Heresy trials have been of great injury to all religious bodies, because they have made the public feel that what a priest says from the pulpit, or at the altar, can be different from his own private understanding or belief.

It is difficult for a layman to understand this.

The disloyal business man soon earns the contempt of all who know of his disloyalty.

The priest who repeats the Apostles' Creed at the altar, and does not in his heart believe it, and in private plainly expresses himself as disbelieving it, is disloyal to his priestly associates who believe the Creed as it is written, and to the Church which for centuries has believed the Creed.

It may be said, however, that the majority of the priesthood do not really and truly believe the Creed. This is not true, but, assuming that it is true, what does it prove?

Only that dishonest men have control of the Church; it does not prove that the dishonest men are honest, nor does it make the revealed word of God untrue, or disprove Revelation.

The priests who do not believe the Creed of their Church are disloyal to their associates, are false to the most solemn oaths that can be taken, and cannot but be despised by every person of innate honesty who sees or hears them officiate at the altar, and knows that they do not believe the words that their mouths speak—the grandest words ever spoken, thoughts never conceived by the mind of man.

It is a common cry to hear why men keep away from the church. Would it be at all unnatural for a man to dislike to hear a priest officiate at the altar, knowing that either the priest is dishonest for the sake of his salary and his social position, and is therefore contemptible and dishonest almost beyond belief; or that said priest has such a weak grasp of the forces of the world, and the relations of man to man, that his conceit convinces him that it is proper for him in public at the altar, to proclaim that which he whispers in private, to "broad-minded men," to be untrue?

It is difficult for the ordinary man to understand and realize that in business, or in any walk of life, you must be honest and loyal, or get out, and at the same time to understand or believe that that portion of the community (who owe it to themselves and to their Church, and to the public, to be more scrupulous in their honesty and integrity than the ordinary man is supposed to be) can properly be, in their relations with their Church as an institution, and with their fellow priests and their communicants, without honesty and integrity. How can such men find fault that they are called dishonest grafters, living upon the superstition and sentiment of the community, preaching that which is untrue and which they do not believe? And, oh! what an outrage on the honest priests and faithful communicants. What a heritage they steal from the young! What blasphemy of God!

The business organization which has not the strength to expel from its ranks the dishonest and disloyal servant, is bound to fail. So is the Church which has not the strength to expel its heretics, bound to fail. It were indeed well for all such matters to be treated with the utmost of Christian patience and kindness, and without hurry or bluster, and under guidance of sanctified prayer.

When a Church has accepted a doctrine with due form, gives its time, its money, its property and loyal allegiance thereto, the ordinary man cannot understand how a person with a spark of manhood in him could steal the results of generations of martyrs' efforts and loyalty;—would graft on its money and alienate its property; and yet this is the common occurrence. Truly such men are "wolves in sheep's clothing."

This is not narrowness. No one is asked or expected to do aught than follow a clear conscience.

If the manager of a Telephone Company should take his salary and use his position and property of his Company to get people to do their business by telegraph, he would be universally condemned as a dishonest grafter, and would be told to go and work for the Telegraph Company. Why, then, should a Unitarian use the office of a priest of the Episcopal Church, the buildings and property given and pledged to the Trinity, to expound Unitarian doctrines? He should be told to go and work with and for the Unitarians. This is not narrowness, it is common decency.

How much of the laxness in public office, how much of the lack of honesty and decency of business in the last generation, has been due to the intellectual dishonesty and mental gymnastics of priests, clergy, and educators, is truly a subject for study.

The cry for honesty and fair dealing that a suffering people are now so unanimously sending to Heaven, will be useless if it does not purify the priestly class, either by sloughing or by surgery of its "grafters," its "heretics."

HISTORY DEMONSTRATES the fact that all triumphs of the Gospel must come through some form of self-effacement on the part of the servant of Christ. The biographies which bring to our hearts the greatest inspiration are not those of lives lived in selfishness and ease, but rather the lives of those who have suffered much, have endured much, have given much, have risked much, for the cause of Christ. The Kingdom has been advanced most by those who have not thought of themselves but only of their usefulness to the Church of God. Paul declared that "many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the Word without fear."—*Christian Observer*.

DEPARTMENT OF SOCIAL SERVICE

Edited by Clinton Rogers Woodruff

Correspondence for this Department should be addressed to the Editor
at North American Building, Philadelphia

TREATMENT OF THE FEEBLE MINDED

THE New Hampshire Diocesan Social Service Commission emphasized in its last report the importance of the proper care of the feeble-minded within the state, and made note of the excellent institution it had for that purpose, indicating the needs of this institution adequately to meet the situation. In commenting on this subject, the report said:

"We are coming to realize with increasing clearness that the feeble-minded person is not a person capable of contributing to the industrial advance of the world. At best, he is barely self-supporting; at worst, he is a burden on the people at large. It has been estimated that fully 60 per cent of offenders, juvenile and mature, if scientifically tested, would scale low enough in intelligence to be reckoned feeble-minded. A large proportion of feeble-minded girls, even of higher grade, fall easily into the prostitute class or produce illegitimate offspring. Thus it will be seen that the well-being of society demands constant watchfulness over this immediate menace to the strength of our race.

"Following the classification adopted by the Royal Commission of Great Britain, we may divide these unfortunates into four classes:

"(a) Idiots, *i.e.*, persons so deeply defective in mind from birth or from an early age that they are unable to guard themselves from common physical dangers.

"(b) Imbeciles, *i.e.*, persons who are capable of guarding themselves against common physical dangers but who are incapable of earning their own living by reason of mental defect existing from birth or from an early age.

"(c) Feeble-minded, *i.e.*, persons who are capable of earning a living in favorable circumstances, but are incapable, from mental defect existing from birth or from early age: (1) of competing on equal terms with their normal fellows; or (2) of managing themselves and their affairs with ordinary prudence.

"(d) Moral imbeciles, *i.e.*, persons who from an early age display some mental defect coupled with strong vicious or criminal propensities on which punishment has little or no deterrent effect (From Sherlock, *The Feeble-Minded*, p. 185, *sq.*)

"When we look for the causes of this condition in its varied forms, we are at once introduced to the complexity of the problem. Says Dr. Fernald: 'Feeble-mindedness may be caused by any condition interfering with the normal development of the unborn child. Most potent of all causes is heredity. In a large proportion of cases either insanity, idiocy, epilepsy, inebriety, or the evidences of inferiority or degeneracy are found in the parents of their immediate families.'

"Let us go on to show what has been accomplished in our state.

"In 1901 the legislature established the School for the Feeble-Minded at Laconia. This came about largely through the energetic action of the State Federation of Woman's Clubs, with the endorsement of the State Board of Charities. The school is situated on farm lands within the limits of the city of Laconia, extending from the shores of Lake Winnisquam to Lake Opechee. At present there are 180 enrolled. The normal capacity of the school is 160. By compression the extra 20 are retained. There are on file some fifty applications for admission, which must wait for vacancies or until additional quarters are provided.

Among the children at the school there are five family groups, brothers and sisters, of four children each, a total of twenty cases. Taking one of these groups we find that there are in the family all told eleven children, all more or less feeble-minded. One other has been in the school, but is now at home. And most significant is the fact that the father is of low grade and the mother mildly feeble-minded. The parents in this case are married.

"In another group of three children in the school the mother is of very low grade, while the father is mildly feeble-minded, of such a mental state that when he came to see the children, accompanied by his wife, he forgot all about her and went home alone, leaving the wife to wander about the streets of Laconia until the police picked her up and sent her home.

"Such are examples of the poor beings we are trying to help. They can never be made into strong and efficient citizens, but they must be cared for, so as not to become a prey to the unscrupulous and vicious, and not themselves be allowed opportunity for vice and crime. It would be the poorest policy in the world to rear these unfortunate children to maturity and then turn them loose on the

community to reproduce their kind, as it has been shown they surely will, and bring an ever increasing burden upon the state, either by support in institutions, or by the cost of lawlessness and crime.

"On the newly purchased farm land it is proposed eventually to place the men and older boys, who, under supervision, can do farm work and reclaim waste land to tillage. This policy has been successfully carried out in Massachusetts, where, at Templeton, the overflow from the large institution at Waverley is kept busily at work on land that was deemed valueless for agriculture a few years ago. In time, with additional land, perhaps at a distance, the men and boys can be almost self-supporting, living a happy community life, free from temptation."

SOCIAL SERVICE IN THE DIOCESE OF PENNSYLVANIA

At a recent meeting of the Social Service Committee of the diocese of Pennsylvania plans of work for the current year were outlined. Instead of concentrating the energies of the committee, as last year, on the preparation of a report to the convention, it was agreed, after earnest consideration, to align local workers with the new organization of the work in the Church; and thereby to generate a wider interest and greater efficiency. Embodying this purpose several resolutions were adopted: first, to correspond with the Joint Commission of the General Convention proposing coöperation with their plans; second, as the Christian Social Union is about to merge itself into the new order, the diocesan committee should enlist the assistance of the local members of the C. S. U. and others, arranging for a public conference on the subject of social service at an early date; and third, to correspond with the rectors in the diocese requesting them to appoint parochial committees on social service. A sub-committee was also instructed to consider the advisability of undertaking to concentrate local interest and assistance in behalf of some one local social enterprise of our Church year by year. The committee is persuaded that by such steps the coördination of the work will be furthered; and they are at the same time concerned to have the social activities of the diocese harmonized with the similar enterprises of the Men and Religion movement and other local groups. This phase of the mission of the Kingdom of God is appealing to this generation as never before, and the present need is for the wise coördination of agencies.

AFTER THE MCNAMARAS. WHAT?

What shall be done, now that the McNamara case is concluded? Shall the case rest with the confession, the sentence, the incarceration? Thoughtful men are concerned over the situation. The American people are profoundly concerned not only with what happened at Los Angeles, but with what "is happening, and may happen to workmen who did not and would not use dynamite as a method to secure their ends."

A group of well-known economists and publicists were gathered in Washington during the holidays. They felt the gravity of the situation and appealed to the federal government to create a commission with as great scientific competence, staff, resources, and power to compel testimony as the Interstate Commerce Commission:

1.—To investigate (and on this point make a preliminary report within six months) conditions of labor during the last six years in the structural iron trade, including in the study the organizations of employers and employees, the method and purposes of each, and the relations of each to the other.

2.—To gauge the break-down of our machinery of industrial government by tracing the trend of law and judicial decision through state and federal courts with respect to labor causes (the boycott, the picket, the injunction, the strike); and to examine the exact economic and legal status of the union, the union member, the non-union man, the strike-breaker, the tenant of a company house.

3.—To investigate the economic and social cost of strikes to employers, to workmen, and to the public.

4.—To examine and review the rules and records of trade unions and employers' associations in their relations to each other; the conditions of the trades in which unions are strong and those in which no unions exist.

Nor should such a commission's work be limited to these negative lines. It should be commissioned:

5.—To study and make report on the scope and methods and resources of federal and state bureaus of labor to the end that they may meet permanently those responsibilities which through the work of such a commission would be more adequately defined.

6.—To make special and exhaustive study into the practicability and working principles of schemes of economic government such as the trade legislature in the cloak, suit, and skirt industry, the joint arbitration board which for seven years controlled the New York building trades, the Wisconsin Industrial Commission, the Canadian

Industrial Disputes acts, the minimum wage boards long established in Australia and recently introduced in England.

In support of this request these men and women (and among them Jane Addams, Edward T. Dennis, William Jay Schieffelin, Rev. John L. Peters, D.D., John M. Glenn, Professor Simon N. Patten) said, in a formal letter to the President:

"In order to arrive at the worker's point of view, it is necessary only to review the long list of occupational diseases, the failure of both employers and the state to prevent them or mitigate their effects, the lack of employers' liability laws, the failure to provide adequate safeguards against accidents in dangerous vocations, the attacks upon the constitutionality of laws to shorten the hours of women and of workers in certain trades, the reluctance of legislatures to abolish child labor—it is necessary only to contrast this dead center of the social machinery with the speed at which it acts to prevent picketing and rioting during strikes. The workingman sees the club of the officer, the bayonet of the militia directed against him in the defense of property, and he believes that the hand of the law, strong in the protection of property, often drops listless whenever measures are proposed to lighten labor's heavy burden. Occasional and imperfect expressions of this underlying feeling reach the surface. Those who dismiss them as sporadic assaults upon the judiciary have no appreciation of the depth and breadth of the social situation. There is profound restlessness among large groups of labor who feel that there are no organic ways open through which they can act collectively with respect to the things that most concern them—that they are thwarted when they get together for common strength and when, not as mutual benefit societies, but as aggregations of men, they set out to mind their business.

"Thinking men and women of the nation must ask themselves: What channels are open to American workmen who, through collective effort, seek to better their conditions?

"Are the American people prepared to counsel violence as the method to be employed—force, dynamite, intimidation? The answer has been given at Los Angeles: No, and the country affirms the judgment.

"Is the channel of political action open? The answer of the spirit and institutions of the American democracy is—Yes; and, in increasing numbers, the workmen of the United States are each year turning to the ballot as a way out.

"But are there not channels open for economic action to secure industrial justice? The answer made by great groups of employers and employees who jointly, year in and year out, adjust their interests without disturbance, and settle their differences without bitterness, is—Yes. The answer made by equally powerful industrial groups, of which the structural iron trade is in part a sobering example, is—No.

"No: in terms of the labor policy which unrestricted capital has deemed itself justified to comply in grounds of self-protection.

"No: in terms of discharge of those workmen who, refusing to rely for fair play and security upon the good nature of foremen and superintendents, have attempted organized action.

"No: in terms of spy systems and strike-breaking organizations equipped to man a job and break the backs of local strikes, whether or no their cause is just.

"No: in terms of evictions, injunctions, the very instruments of our self-government turned to root out the simplest forms of democratic action.

"No: in terms of the economic disfranchisement of vast groups of American wage-earners.

"Who is right?

"The American people as a whole must think these things through. Too much hangs on them for mere individual conviction to be the last word. We need more light."

ASKS CHURCH TO HELP IN CHILD LABOR CRUSADE

The National Child Labor Committee has issued a call to the churches of the United States, inviting them to observe Sunday, January 28th, or Saturday, January 27th, as "Child Labor Day." The purpose of the call is to enlist the educational and moral forces of the churches in the cause of the children who work.

THE CALIFORNIA legislature has passed a bill providing for the election of delegates to national party conventions by a state-wide vote, the entire group being pledged for a presidential preference.

THE NATIONAL MUNICIPAL LEAGUE holds its next annual meeting in Los Angeles in June next. This is the first time the league has met west of the Mississippi except once—in Minneapolis in 1894.

"RELIGION FOR MEN" is the very attractive title of the quarter's lessons in the *Gospel of the Kingdom*.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

A SOCIALIST MISTAKE

To the Editor of *The Living Church*:

IN the "Protestant Episcopal edition" of the *Christian Socialist* sent to me and (as I suppose) to all our clergy this week, I find so gross an error made by one of our ministers that I ask the privilege of correcting it through your columns. The reverend brother tells us that according to United States statistics "the average skilled workman produces annually \$2,471 worth of output, and retains in wages an average of \$437. He stands and delivers \$2,034 of his produce—about 83 per cent." My brother gives no authority for his statistics. But I will give authority for mine, so that any one can at once ascertain whether my representations are correct or not. In the *World Almanac* for 1912, page 312, I find the value of manufactured products (less cost of materials) in the United States for the year 1909 as given by the Census Bureau's summary issued October 18, 1911, placed at \$8,530,761,000, and the number of employees (salaried and wage earners) as 7,405,313. From the above value of manufactured products must be deducted "miscellaneous expenses" (I suppose this is coal, repairs, etc.) given in the summary as amounting to \$1,945,676,000. This leaves the value of the combined work of machines and employees upon the raw material as \$6,585,085,000. Divide that sum by 7,405,313, the number of workers employed and you get \$889.23 as the value of each employee's work (together with that of the machines) upon the raw material furnished him. So instead of producing an annual output of \$2,471, as alleged by the clergyman in the *Christian Socialist*, each employee in manufactures produces only \$889.23 of goods by his labor. That is the *entire product of his labor*. But he gets that result by using the valuable machinery supplied him by capital, which surely is entitled to share in what is produced. Now according to the summary referred to, the salaries and wages paid to factory employees in 1909 amounted to \$4,365,613,000. Divide that by 7,405,313 (the number of employees), and you get \$589.52 as the average amount paid each worker. That is to say each factory employee in 1909 received about *two-thirds* of the amount produced by his labor and the labor of the machinery furnished him. So in manufactures, labor is getting *two-thirds* of its product, and capital only one-third for the use of its property. And if capital should relinquish all its rights, and say to its factory employees, "You may take every cent of value produced by you with the use of my machinery" (deducting first, of course, the miscellaneous expenses of fuel, etc.) each workman would get only \$889.23. So in this line of manufactures, cold figures show how utterly false is the charge with which Socialism is trying to inflame the minds of our laborers, that capital is taking from them, the workers, about four-fifths of what they produce. An analysis of agricultural statistics would show even more startling contradictions of Socialistic charges; but I have not space for that. No possible social system can ever abolish poverty when labor can only produce less than \$1,000 output per man, annually.

CUSTIS P. JONES.

Baltimore, Md., January 11, 1912.

THE UNIVERSITY OF CHICAGO AND THE CHURCH

To the Editor of *The Living Church*:

MAy I be permitted to add a postscript to the interesting articles recently printed in your columns by Mr. Powell on "The Religious Atmosphere of the Universities and Colleges of the Middle West"? Churchmen might be interested to know that at the University of Chicago the Church makes a small contribution to the maintenance of "a religious atmosphere" that was not mentioned by the investigator aforesaid. The Holy Communion is celebrated every Sunday morning in the assembly room of Haskell Hall, a building used chiefly by the Divinity School. This service is held with the most cordial approval and assistance of the authorities of the University and of the Divinity School, and is rather better attended than a similar "early" service would be likely to be in a parish where the communicants were as few in number as those resident in the University *over Sundays*. Furthermore the service is recognized by regular mention in the official weekly "university calendar." I think the University must be unique among "sectarian" institutions in thus making special provision within its own walls for such a service.

A recent gift of one and one-half million dollars is to be devoted to the erection and furnishing of a University chapel, and a correspondingly large sum is to be set aside for its maintenance. When this chapel is erected—which will not be for three or four years—

we are further promised a special chapel therein equipped for purposes of our worship. If any Churchmen yet have the idea that the University of Chicago is a "godless" institution, or even a "sectarian" institution in the usually understood sense of that somewhat offensive term, I trust that Mr. Powell's articles and the plain facts of this note may lead them to a change of view.

ELMER TRUESDELL MERRILL.

The University of Chicago, January 12, 1912.

THE STATUS OF BISHOP ROWE

To the Editor of The Living Church:

PERMIT me space for criticism of your position as to the status of Bishop Rowe, expressed in your last issue.

You say that he has the same right to decline an election as Missionary Bishop of South Dakota as any other Bishop-elect has to decline an election. I respectfully submit that you are in error in this position. Bishop Rowe has not been "elected" Missionary Bishop of South Dakota. He was elected Missionary Bishop of Alaska about sixteen years ago and accepted that election and was subsequently ordained Bishop, but he accepted the Missionary Bishopric of Alaska with the condition that the House of Bishops had the right to transfer him to any other missionary district, "in their discretion." That amounted to an implied consent to any transfer that the House of Bishops might, in their discretion, decide to make, because it was a contingency annexed to the office of Missionary Bishop when he accepted it. He was made Bishop of South Dakota by transfer—not by election. Section iii. of Canon 10 provides: "The House of Bishops shall have power, at their discretion, to transfer [not elect] a Missionary Bishop from one missionary district to another," etc. They have the power to transfer a Bishop from one to another district, and this power is limited only by their discretion. It is not conditional on being consented to by the Bishop interested. Your position, as I understand it, seems to be that the House of Bishops has the power to transfer a Missionary Bishop from the district to which he has been assigned and that this is effectual without his consent, but that it requires his consent to make him Bishop of another missionary district. By this construction of the canon, you read into it a condition that is utterly contrary to the words and meaning of the canon. When the canon conferred on the House of Bishops power to transfer a Missionary Bishop to another district it invested the House of Bishops with power to make that transfer effective, without the consent of the Bishop. According to your position the transfer was not made at all, and its only effect was to remove Bishop Rowe from the bishopric of Alaska. I respectfully submit that your construction of the canon nullifies one-half of its language, and leaves Bishop Rowe entirely without jurisdiction, with his salary to be paid him, but without any duties to perform. It seems to me clear that he is Bishop of South Dakota, and that it is his bounden duty to take up the work there unless the House of Bishops re-transfers him to Alaska.

W. M. RAMSEY.

McMinnville, Ore., January 10, 1912.

COAL YARD ADDED TO SOCIAL ACTIVITIES OF CHICAGO CATHEDRAL

(Continued from page 403.)

house. This service has been an annual one for some years, at St. Martin's, but the new features this year were the "Crib," and the fine representation of the Nativity.

The arrangements for the forthcoming meeting of the General Board of Religious Education, on January 23rd and 24th, have been announced, and include, at St. James' parish house, at 2:30 p. m., Wednesday afternoon, the 24th, sectional conferences for each of the three divisions, primary, intermediate, and senior, as well as a general conference at 3:30 p. m., on the Nature and Extent of Teacher Training, at which the Rev. L. N. Caley will speak. This will be followed at 4:30 p. m. by the opening of the Question Box. The Church Club of the diocese will give a dinner in the evening, to the Board. The service on Tuesday evening, January 23rd, at the Church of the Epiphany, will be addressed by Bishop Anderson, Bishop Lines, Dean Lewis of Indianapolis, and the Rev. W. E. Gardner, secretary of the First Missionary Department. Great interest is also being taken in the plans for greeting the General Board of Missions, which will hold its first meeting outside of New York City in Chicago, on February 14th.

The three parishes of Evanston will hereafter unite in the annual Epiphany missionary service for Sunday schools. The first

Sunday Schools
Unite for Service

such service took place Sunday in St. Mark's Church, when all the clergy took part and the Rev. A. L. Murray made the address. He stated that the Sunday school teachers of the American Church aggregate a number equal to two cities the size of Evanston and the scholars in our Sunday schools would make sixteen cities the size of Evanston. The offerings to general missions from the Sunday schools last year accumulated at the rate of 28 cents every minute, day or night, or a sufficient number of pennies to place two rows on every sidewalk of the city of Evanston.

TERTIUS.

LITERARY

LOISY'S "JESUS AND THE GOSPEL TRADITION"

Jesus and the Gospel Tradition. By Alfred Loisy. Paris: Nourry

Enough time has now passed to enable us to forget the controversial aspects of the Loisy case and to enable us to judge dispassionately Professor Loisy's abilities as a scholar. And so the present volume is particularly welcome. Its scope is a wide one, being nothing less than an attempt to present the life and teaching of Christ in the framework of contemporary thought. Not only are the facts of Christ's life discussed, but also the preparation for those facts in Judaism, the effect of these facts on the faith of the earliest Church, and the reaction of this faith on the conception of the facts. So an immense amount of material is crowded into an incredibly brief compass. But there is nothing in the style of the book that suggests this crowding, for—as is superfluous to note—Loisy is completely master of his material as he understands it. And, in addition, he has what very few professional scholars have—a remarkably attractive and simple literary style.

The unfortunate thing is the utter scepticism of the critical premises. These are given at length in Loisy's three immense volumes on the Gospels, and the present book is in large part simply a reprint of the views argued in them. St. John is ruled out as an independent source for the facts, and the critical knife is used deeply on the Synoptists. St. Mark is conceived to be permeated with "Paulinism" (the influence of J. Weiss being obvious everywhere), and even Q is treated in a most cavalier manner (the influence here being the disastrous criticisms of Wellhausen). Loisy's distrust is so far-reaching, that even when it does not excite it marks with an interrogation point and, practically, for a secure basis the material is reduced to a selected list of parables. It is not very difficult to discover the concealed premise in much of this discussion. Loisy made up his mind in advance that Christ could not possibly have had a "self-consciousness" of a more than an exalted-human type, and so passages that would prove the opposite must go. And the critical arguments alleged (in the larger books) seem pretty obviously to be afterthoughts. For instance, it is urged against the Comfortable Word of St. Matthew 11:28-30 that it bears at least a superficial resemblance to Ecclesiasticus 51:26-27 and therefore cannot be genuine. At this point the reader rubs his eyes and wonders if he is still in the days of Strauss! No one would use such an argument if his mind had not been made up in advance and, obviously, with such a method there is no disputing on mere historical lines. Much has been made of the interference of dogmatics with an understanding of history. But perchance a critical method that proceeds on a theory of what was possible for Christ has merely substituted one dogmatism for another.

From one form of dogmatism, however, Loisy must be cleared—the form that would find in our Lord a modern, more-or-less urbane teacher of an undogmatic religion and a "simple" morality. Loisy knows first-century Judaism entirely too well not to recognize the bearing of countless details in the background of the Gospels, and he recognizes, too, the impossibility of eliminating these by any critical method. Indeed, his very unwillingness to see too much uniqueness in our Lord has been a help. Christ's fidelity to the Old Testament is emphasized sharply (p. 118), but with a due recognition of the newer element in Christ's interpretations (p. 137). But the quarrel was with the Rabbinic traditions (p. 68) and in no way with the Old Testament itself. Indeed, Christ's conception of His own commission was that He was the One foretold by the prophets (p. 129). "Kingdom of God" is given its proper value and the modern dilution of the phrase into "moral reform" is rejected sharply (p. 125), with the result that Christ's claim to future, cosmical, personal significance is fully acknowledged. As a result, of course, Loisy is a definite "eschatologist." Sometimes he appears to veer toward the extreme school when, as on page 140, certain of Christ's teaching is given the motive (unknown to the Gospels) of provisional asceticism for the few years the world still had to last. But Loisy has the ability to see that no device will bring all of Christ's teaching under the head of "interim-ethics" (p. 139).

The strongest part of the book is the analysis of the Parables of the Kingdom on pp. 177-191. This discussion can claim rank among the most brilliant contributions to theological statement and the conclusion is worth giving in detail (p. 191): "Christ presents Himself as the Agent of the Kingdom, the Preacher of the great hope, as the Sower who will be the Reaper. He is not the revealer of a single and unique truth which, perceived by the conscience of each individual, will give that man the plenitude of the celestial kingdom. Christ presents Himself as the interpreter of all that is contained in the hope of the Kingdom, the Law-giver of the society of believers, the future Chief of the Society of the elect. His function is social and the hope of the Kingdom is collective. His action is not to be purely interior but will be exercised in visible reality,

marvellous and enduring in the Kingdom that is at hand. And it is in this splendid future that there will appear His quality as Messiah, conformable to the eschatological nature of the heavenly Kingdom."

This is very fine. Nor does it exhaust Loisy's constructive statements. As definitely as Christ did recognize the authority of the Old Testament, He recognized within Himself a coördinate authority (p. 136). He felt that His Filial relation to the Father was unique in human experience (p. 161). And Messiah meant nothing less than in the strictest possible sense, "Vicar of God" (p. 164). Now one could imagine far more hopeless problems than a defence of Catholic Christology on the basis of such historical statements as these, and there is a certain wonder why, after such a reconstruction, Loisy felt called on to write such a destructive passage as that on p. 165 or to call at all into question Christ's use of the title Son of Man (p. 167). Indeed, one wonders at most of the critical scepticism when so much is left.

It seems throughout the book that there are cross-currents. From the radical side Loisy's excommunication was inevitable and there is no reason to think that more generous treatment would have led him to gentler conclusions. Occasionally, even, in the attempted explanations of the resurrection-appearances there is a touch of Renan. But otherwise Renan is not fit to be named in the same company. With all its faults the present book is written by a scholar, a man painfully in earnest, though it be with a warping scepticism. And—must it not be said—the book gives abundant evidence that it was written by a man who has in his heart a genuine love for Christ.

BURTON SCOTT EASTON.

DR. LOWNDES' "VINDICATION OF ANGLICAN ORDERS"

Vindication of Anglican Orders. By Arthur Lowndes, D.D. Two Volumes. Third Edition, with Supplements. New York: Edwin S. Gorham.

The third edition of this well-known work is before us. The book was printed first in 1897, the year following the appearance of the Papal Bull, *Apostolicæ Curæ*. Dr. Lowndes tells us in his Preface to this third edition that the text of his work is substantially the same as when it was first issued. The chief additions are to be found among the valuable appendices. The typography is admirable.

Dr. Lowndes shows himself a doughty champion of the orders of the Anglican Communion, one indeed who is quite ready to carry the war into the enemy's country. His method is to take the text of the Bull *Apostolicæ Curæ*, to examine it in detail, comparing its statements with scriptural and primitive standards, with which he proceeds to show that Anglican doctrine and practice are in complete harmony. The Bull of Pope Leo XIII. has narrowed the controversy apparently to the question of the *intention* of the Ordinals of Edward VI. and Queen Elizabeth. Were the persons ordained by those Ordinals (which indeed are practically the same), made by this ordination sacrificing priests? Did they possess in consequence the *sacerdotium* of the Christian priesthood? The Bull *Apostolicæ Curæ* declares that they did not, and that therefore Anglican ordinations are null and void. Dr. Lowndes considers the matter at great length and with the utmost care. We think the strongest points in his argument in defence of Anglican orders are these: the recognition by Cardinal Pole and by Pope Paul IV. of the validity of the orders conferred by the Edwardine Ordinal; the willingness of Pius IV. to accept the Elizabethan Prayer Book of 1559 (though Dr. Lowndes gives no proof for this statement); and the essentials, both in "matter" and "form," in conveying the "character" of a priest or a Bishop, as drawn from the Roman offices for the Degradation of a Bishop or a Priest. It is needless to add that our author makes good his contention that Anglican ordinations have contained always and everywhere all that Holy Scripture and the primitive Church indicate as necessary to valid ordinations and consecrations.

But having said this much in commendation of the *Vindication of Anglican Orders*, we cannot refrain from offering these words of criticism. The book is too large. It enters upon too many irrelevant subjects. Why should an attack be made upon the Roman position all along the line? Why should we be treated to a disquisition, not altogether sympathetic, upon developments of ritual and the position of religious orders in the Anglican Communion? Occasionally our author has allowed himself to speak disrespectfully of Pope Leo XIII. It strikes us that a book dealing with a burning religious controversy should be written in terms of strict courtesy, that it should be confined closely to the one question in hand, and that, if it is to help on the cause of the reunion of Christendom, the subject should be approached from a Catholic standpoint, not merely from the principles of Anglicanism. And here we touch the chief point of our criticism. This book would be immeasurably more powerful if the author had confined himself to the discussion of the word *sacerdotium*, without obscuring the chief privilege of the priesthood by too many other definitions. It seems to us that an effective controversialist with Rome should be fully convinced that the Anglican Communion possesses and teaches the sacrifice of the Mass as identical with the sacrifice of Calvary and the sacrifice which is offered perpetually before the Heavenly Altar: the Real

Objective Presence of our Lord in the Eucharist; the privilege of non-communicating attendance; the use of auricular confession. The recognition of the Bishop of Rome as Patriarch of the West, as at least *primus inter pares*, will not diminish the force of an argument against the Papal assumption of universal dominion. We fail to see why the Church on earth should not be permitted to canonize its saints, nor why the *Gloria in Excelsis* should not have been left in its old position at the beginning of the Eucharist. But we have said enough. Dr. Lowndes' book will be found useful to those who are interested in the controversy with Rome. The appendices, which contain copies of original documents, both Latin and English, form not the least valuable part of the whole work.

C. W. CORR.

MISCELLANEOUS

Oriental Religions in Roman Paganism. By Franz Cumont. Open Court Publishing Co. Price, \$2.00.

Every year increasingly emphasizes the importance for the Christian theologian of the study of the non-Christian religions. In no field is this more true than in that of early Church history. What we need is to understand more fully than we have yet done what were the religious ideas, prepossessions, aspirations, of the people among whom Christianity first spread. Scientific progress in the immediate future is likely to be along that line. Professor Cumont, who happens to be lecturing in this country at the present time, has done as much as any man living to create anew for us the dead and almost forgotten religions which confronted Christianity in the first three centuries of its history. In this book we have them—Mithra, Isis and Osiris, Magna Mater, and the rest—set before us in the attractive literary style which the French savant seems always to know so well how to wield. The notes give extensive references to the latest literature. This is the book to read for an introduction to this whole subject. We are fortunate in having it translated into English.

W. P. L.

The Great Problem. By Ivan Howland Benedict. Boston: Sherman, French & Co., 1911.

The "Great Problem" is the problem of life. The book is a plea for a larger, fuller life, personal and social, on the part of the individual man as the fulfilment of the purpose of a human being. The author is convinced that "the times are out of joint," so that while we are a rich nation materially, we are not a prosperous one. Prosperity should bring to all the opportunities and advantages by use of which the people as a whole may enjoy health and happiness. This cannot be so long as multitudes are either in want, or struggling in a land of plenty for a bare existence, while child labor is common and white slavery exists because of bad, unjust industrial social conditions. The author is very much in earnest, and in a dozen chapters presents his subject in such a manner as to arouse attention, to stir the public conscience, and to inspire men to greater efforts for true success of life. The book is well written, and its make-up is excellent.

Sunday Evenings in the College Chapel. By Francis G. Peabody, Plummer Professor of Christian Morals in Harvard University. Boston and New York: Houghton, Mifflin Co., 1911. Price, \$1.25 net.

Any work by Dr. Peabody is well worth reading, and this volume of sermons preached in the chapel of Harvard University is no exception. Dr. Peabody, as college preacher for many years, has had unusual opportunities for influencing young men, and in the best sense he has "magnified his office." These sermons are amongst the best of the able, intellectual New England preacher. His audience was an inspiration to him, and he in turn inspired them. As was to be expected from his position, he avoids doctrine, and passes by much that Churchmen hold essential. Neither is there any reference to the sacraments and their great benefits. He dwells very largely on the social side of religion and he emphasizes the necessity of personal religion which manifests itself in helpfulness. The sermons are eloquent and must have appealed strongly to warm, open-hearted young men. They deserve a wider circulation, and will be helpful to many.

The Conquest of Nerves. By J. W. Courtney, M.D. New York: The Macmillan Co., 1911. Price, \$1.25 net.

This is an extremely interesting and useful book. While untechnical in language, it is most thorough and convincing. For a person of ordinary intelligence it would seem to be just the book to set the mind in order, in the matter of relation of mind and will to bodily ills. A sane and thorough course of re-education and discipline is set forth. The point of view is that which the author starts out with: that in nervous diseases the family physician's most important function is that of teacher. We strongly recommend the book to the clergy for assistance in their work, and to such of the laity as feel that they have "nerves." It is, as the embossed sub-title on the cover says, "a manual of self-help."

P. R. F.

THE FLOWERING of civilization is in the finished man, the man of sense, of grace, of accomplishment, of social power—the gentleman.—*Ralph Waldo Emerson.*

DEPARTMENT OF SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

Communications intended for the Editor of this Department should be addressed to 1532 Park Avenue, Indianapolis, Indiana

THE programme of the public meetings to be held in Chicago in connection with the meeting of the General Board of Religious Education is at hand. On Tuesday evening, January 23rd, there is to be a mass meeting at the Church of the Epiphany at 8 o'clock, at which Bishop Anderson will preside. Three addresses are to be delivered; the first on "The Responsibility of the Church in Religious Education," by Bishop Lines of Newark; the second on "Recent Progress in Sunday School Work," by the Rev. C. S. Lewis; the third on "Possibilities for the Future," by the Rev. W. E. Gardner.

On Wednesday afternoon there is to be a series of conferences at St. James' church; the first hour devoted to sectional conferences on the teaching of different grades; the second, a joint conference on the Nature and Extent of the Pedagogical Training Necessary for Sunday School Teachers; the third, a Question Box, presided over by the Rev. Dr. W. W. Smith.

The final public meeting will be the Church Club dinner on Wednesday evening, at which Bishop Parker will speak to "The Church as an Educator"; Dr. Bradner to "The Responsibility of the Clergy in Religious Education"; Mr. Morehouse, editor of THE LIVING CHURCH, to "The Responsibility of the Laity."

THESE PUBLIC MEETINGS, at which the whole question of religious education is to be discussed from the theoretical and the practical sides, and the responsibility which it involves, are only, so to say, side issues of the greater problems that the board itself must face.

The primary question, after technicalities of by-laws and elections are met, will undoubtedly be the general policy to be adopted. Canon 55, under which the board is organized, clearly limits the work of the board to the "unification and development of the Church's work of religious instruction, as carried on by the primary and secondary schools under the auspices of the Church, especially through the Sunday school." The original proposal of the old Joint Commission did not have in it the restricting clause. The change is clearly evidence of the intention of General Convention to restrict the board's work to primary and secondary schools, and to the Sunday school. The work in colleges, and in seminaries, lies thus outside the purview of the board.

There is no question that there is a distinct hiatus in the work as thus set forth; for the theological seminaries are taken care of by another body. We may regret that the limitation is thus set; but there can be no complaint that the two fields left the board are not broad enough.

THERE IS NEED to emphasize both of these sides of the work. The opportunity that opens in the secular schools is almost limitless, and in one sense is even more important than the Sunday schools; because into the Church's secular schools are gathered a large number of non-Church children who otherwise could never be touched by her teaching, and because there is no definite policy of instruction common to them. The first work, then, on this side, is to study the conditions as they exist, and to prepare a schedule of instruction suitable for such schools.

One remembers the definite and regular religious instruction given at Racine in the olden days, as no doubt still: and the equally careful teaching which the girls received under the Sisters at Kemper Hall. But even more might well be done. The plan proposed for a negro training school in the South should not be more than the ideal of every Church school, viz., daily instruction in religion. This is the ideal of the English schools, and the outcome of long experience.

WHILE THE PREPARATION and extension of definite courses of instruction in the secular schools are most essential, the primary

work of the board is in the Sunday school. It is here that the bulk of the preparatory work has already been done, and it is in this department that the Church looks to the board for leadership. It makes no difference whether the actual exponent of this leadership is one or another officer, the point is that he must represent the board as the board represents the Church. The first demand, then, is a real breadth of outlook, a comprehension of the diversity of opinion, and diversity of conditions, a recognition that however true it may be that the "average" is made up of the mass of children, yet the actual groups may be quite dissimilar. Educational conditions, local traditions, training, development, all play an important part in determining the work of any certain group. To expect to find the same facility, even the same development in a group of children born of educated parents and being reared in the midst of cultivation, and in a group of children born in the midst of ignorance and vice and of illiterate parents, is to look for the impossible. Yet the work of the board must face both conditions and the mass of intermediate groups. The "average" child, the child of the text books, may occur now and then; but he is only a generalization, and what the board has to do is to determine on a policy and work out a scheme that will be applicable to these different groups.

AGAIN, the board has to win the support of the clergy. However far it may go in its work, however excellent from the expert's standpoint this work may be, no real progress can be made toward "unification and development" in the Sunday schools save as we win the clergy. They, too often, are the real drags upon the wheels of progress. They are not interested, it may be; or are suspicious of ulterior effects and results; or are wedded to some earlier development. For one reason or another they hold back, and the forward movement often becomes a backward movement or no movement whatever.

It is quite possible that there is distrust of gain in the long run from this slowness in responding to the whip of the leader. For after all, is there no question that we dare raise about the application of certain pedagogical principles to Biblical instruction? Can we not feel, many of us, the danger of riding on the crest of the wave? Educational principles have to be tested, and there is already in secular schools a setback towards older methods, condemned as wholly unscientific a short time ago. This is still further true of the application of these principles to religious instruction. We need to go forward steadily but surely, and have a right to expect the board to give us sober, well considered programmes, that will not require, after a little while, a re-casting.

Such a policy will, we believe, win the men who now, in no small number, are holding aloof. The traditional conservatism is asking: "After all is said, do those men know what they are about? Give us something we can follow and we will fall in line, provided it is not made an obligatory method, and we, by that, are robbed of our personal responsibility and the privilege of meeting it in our own way." For, alas, as one has said, the clergy almost all feel that they are competent in this matter. They will not—they should not—resign their own freedom; therefore, again we say, the board must win the clergy.

FINALLY the board must evolve a means of securing an income. The expenses of meetings, of an office, and of a general secretary, will be considerable. To meet them the board must have "sinews of war." How shall it get them? Voluntary subscriptions will not be enough, nor definite or regular enough. Probably some sort of assessment on the schools will best secure the needed funds. Here too, there is need of great care. The burden, on most parishes, of parochial, diocesan, and missionary expenses is heavy enough already. To increase it by asking for Sunday school funds is to ask for more than can be given in some places; for, after all, the money comes from the same wage-earner. A way must be found, a way will be found: but the finding will take the utmost pains and care.

THE CHURCH has come to a milestone in her career. The solution of the problems involved is vital to her well-being. Can not the work of the board be made the subject of special intercession at the altar on Sunday, that its members may be so guided by the Holy Spirit that the ultimate good of the Church may be the outcome of their deliberations, and so the glory of God be furthered in the world.

WE ARE ASKED to say that the Sunday School Commission of

Chicago expects to entertain the members of the Board in their homes, and also to have them as their guests for luncheon and dinner on Tuesday, the 23rd. The Board will be called to order on Tuesday at 10 o'clock, in the Church Club rooms, 510 Masonic Temple. The Church Club will entertain them at dinner on Wednesday night.

AT THE SECOND DEPARTMENT executive committee meeting, the Rev. Canon Harrower, Bishop Lines, and the Rev. Mr. Kreidler were appointed a committee to prepare a survey of the religious condition of the children resident within the department. The survey is to cover not only the question as to the methods of Sunday school work employed, but also to show what proportion of the children within the department are brought under any religious influence at all. The Rev. Mr. Kreidler was also appointed alternate delegate to the Religious Board of Education which is soon to meet in Chicago. The Rev. Mr. Cleveland and the Rev. O. S. Newell were appointed a committee to suggest to the various diocesan Sunday school authorities the best methods for organizing diocesan Boards of Education. It was felt that until the General Board of Religious Education had met and clearly defined the scope of its work, thus indicating the lines along which the various departments should develop, it was not wise to take any definite action. Such questions as the best methods to be employed for increasing the interest of the scholars of the Sunday school in the Lenten missionary offering, the advisability of introducing the Duplex Envelope System in the Sunday school, the matter of summer schools for the instruction of Sunday school teachers in the elements of pedagogy, were referred back to the various committees with a request that at the next meeting they submit definite plans for the solving of these questions.

The executive committee of the Fifth Department is waiting for the same statement of policy on the part of the Board, for it to perfect its own policy of coöperation.

THE ACTIVITY of the Sunday school movement is showing itself most strikingly in Teacher Training progress. The Rev. Dr. W. W. Smith writes us of the "intensive and practical work" undertaken in certain sections. North and South Carolina during November saw a series of institutes at which Dr. and Mrs. Smith and other Sunday school leaders lectured and spoke on matters pertaining to training teachers. Dr. Smith, who is Department Secretary for the Second Department, gave a course of twelve weeks' duration at Montclair, N. J., to 243 teachers on Child Study and Religious Pedagogy. A similar course began in January at Ridgewood, N. J., under Dr. Smith, and another is being given by Mrs. Smith in Rutherford, N. J. January and February will see a two weeks' course in Baltimore. On February 2nd, at the Diocesan House, New York, the first year course for new students will open under the direction of the New York Training School for Sunday School Teachers. Three courses are offered: (1) The Life, Words, and Works of Jesus Christ, fifteen lessons by the Rev. Nathanael Groton, of Grace Church clergy staff; (2) Child Study and Religious Pedagogy, by the Rev. Dr. Smith; (3) to begin May 17th, six lessons on the Christian Year, by Canon Harrower. Details and application blanks should be applied for to the New York Commission, 416 Lafayette street.

Active work in Teacher Training is not limited to these places, and other men are doing their share to develop this side of the forward movement, all over the country.

"UNPROFITABLE SERVANTS"

By MARIE J. BOIS.

"So likewise ye, when ye shall have done all things which are commanded you, say: We are unprofitable servants, we have done that which was our duty to do."

IS there not often a great need for us, as we read these words of our Lord, to repeat the prayer of His disciples, "Increase our faith"? At first sight, in the beginning of our weak, trembling faith, do not these words seem hard? Is there not a subtle, though unacknowledged feeling of revolt awakened in the mind which does not yet understand? I may be mistaken in what concerns others, but I must confess to that feeling in former days. What, when with the firm resolve of serving my Lord and my God, the very best I could do had been done, was I then to say, "I am an unprofitable servant"? It seemed hard.

But our God is infinitely patient with His children. True, He does not, He cannot, give them at first all the light, which, being too strong for the eyes just opened, would blind them with its dazzling rays. Infinitely merciful and tender, He leads them step by step to greater heights, revealing Himself even as the soul is gradually trained to understand His wondrous ways, and as the light grows clearer and brighter, they catch glimpses of what is the breadth and length, and depth and height of His truth. How just, then, these words seem! "Unprofitable servants." What have we that we did not receive? Between debtor and creditor there is no question as to which one should be thankful. Oh! how blind we still are when we think that

God ought to be pleased with our little efforts; when we forget the heavy balance against us, the enormous proportion of things left undone with the few things done rightly (as we judge) by us!

Should my tears forever flow,
Should my zeal no languor know,
All for sin could not atone
Thou must save and Thou alone.

Yet, let us also remember, even as we realize our own helplessness, that He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them "to the uttermost!" Out of unprofitable servants making children of God, "and if children then heirs: heirs of God, and joint heirs with Christ if so be that we suffer with Him, that we be also glorified together."

A MEDITATION

"A bruised reed shall he not break," etc. (Is. 42:3).

He breaketh not the bruised reed,
But gently bends it back 'til, freed,
Its purpose it fulfills.
The praises of its King and Lord
It soundeth forth in joyful chord
Upon a thousand hills.

Thus man by sin and sorrow bound,
The Lord uplifteth from the ground
That he may live again;
And hymn the praises of his King
Until the very echoes ring
With all his glad refrain.

The smoking flax He quencheth not,
In certain hope that it has got,
Within, a hidden flame,
Till judgment unto truth be brought
It flourisheth, alone, unsought,
God's honor to proclaim.

So man, who smoulders with the love
Of holy things, the God above
Ne'er stoops to suffocate,
Hopeful that he may rise once more,
Himself the King of kings adore,
Before it be too late.

A. G. H. G.

THE MINISTER RETORTING

MINISTERS are beginning to get very tired of the patronage of business men, says Dr. James H. Eoob in the *Homiletic Review* (January). The popular conception of a minister seems to the people to warrant the patronage, yet the facts are quite differently set forth by this writer:

"We are supposed to know nothing of life, to have had experiences next to nothing in quantity and quite nothing in quality. We are supposed to be about as detached from practical affairs as if we lived on the moon and slid down on a silvery beam to earth every seventh day to glimmer in a dim religious building for an hour or two, then ascend to our dead world again. Such high airs among business men are hardly becoming. The percentage of failures among them is ninety-five, while among us it will hardly reach twenty-five. The financial affairs of the Church are managed by the most competent business men in the congregation, yet a very large percentage of the churches of the country come to the end of every year with that 'eternal deficit.' Then there are lamentation and whispering and significant glances toward the pastor. Fairs, musicales, suppers, amateur theatricals, and all the rest are proposed to tide things over. This is the hour of the malcontent in the congregation. That terrible word, deficit, is an open sesame to ears which otherwise would be deaf to his subtle suggestion, 'is it not about time that we began to think of a change?' The public would be startled, and it is to be hoped, humiliated, to learn how many pastors give off a substantial part of the last quarter's salary year after year. This is the time, also, when the astute business man, finding that he has failed in what he was elected to do, makes the profound remark: 'We are evidently living beyond our income; is not our pulpit costing us too much?'"

WHEN OUR DEAR ONES slip out of our reach on their way into the "Valley of the Shadow" and we can do no more for them, it is into His hands that we commit their spirits, and we know that He will take care of them there as He did here; when we ourselves "fall asleep," it will be in the assurance that the "last enemy" has been transformed into an angel of mercy, whose mission is to be our guide to the presence of our Lord. So death "is swallowed up in victory," and the narrow portal of bodily dissolution becomes a royal pathway into the garden of eternal life.—E. Griffith Jones.

Church Kalendar



- Jan. 1—Monday. Circumcision.
 " 6—Saturday. Epiphany.
 " 7—First Sunday after Epiphany.
 " 14—Second Sunday after Epiphany.
 " 21—Third Sunday after Epiphany.
 " 25—Thursday. Conversion of St. Paul.
 " 28—Fourth Sunday after Epiphany.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

CHINA.

HANKOW:

Miss E. P. Barber, of Anking.
 Deaconess Edith Hart, of Hankow.
 Mr. John A. Wilson, Jr., of Wuchang.

NEVADA.

Rt. Rev. H. D. Robinson, D.D.

JAPAN.

TOKYO:

Rev. J. Armistead Welbourn, of Tokyo.

THE PHILIPPINES.

Rev. G. C. Bartter and Mrs. Bartter, of Manila.
 Miss Anna Hargreaves, of Baguio.

UTAH.

Rt. Rev. F. S. Spalding, D.D.

VIRGINIA.

Rev. George P. Mayo.

Personal Mention

THE REV. EDWARD E. ATKINSON of Cambridge is now in charge of St. Ann's Church, Lowell, Mass., of which the late Dr. A. St. John Chambré was rector at the time of his death.

THE REV. CALBE BENHAM, who was forced by ill-health to give up all pastoral work for the past year, is now acting as priest-in-charge of Grace Church, Wabasha, Minn., and should be addressed accordingly.

THE REV. WILLIAM R. BUSHBY of Washington, D. C., has accepted a call to the rectorship of St. Peter's parish, Poolesville, Montgomery County, Md.

THE REV. R. H. COE, rector of All Saints' Church, Belmont, has sent his resignation to the vestry, the same to take effect on Sexagesima Sunday.

THE REV. SIDNEY H. DIXON, in addition to the work at the Church of the Holy Trinity, South River, N. J., has been placed by the Bishop in charge of the Church of the Holy Cross, Perth Amboy.

THE REV. WARNER F. GOOKIN of the Episcopal Theological School has been appointed curate of Christ Church, Cambridge. He will carry on the duties of this office in connection with his work as instructor in the school.

THE REV. S. J. HEDBLUND has entered upon his duties as rector of Christ Church, Crookston, Minn., and should be addressed accordingly.

THE REV. HERMAN J. KEYSER, of the diocese of Chicago, has assumed the duties of rector of Holy Trinity Church, Hollidaysburg, Pa., in the diocese of Harrisburg, succeeding the Rev. R. Ann Russell.

THE REV. CLAYTON MACKENZIE LEGG has resigned the rectorship of St. Andrew's Church, Bay Ridge, Brooklyn, N. Y.

THE REV. H. H. LUMPKIN, who has had charge of St. Matthew's Church, Darlington, and St. Bartholomew's Church, Hartsville, S. C., has accepted the appointment of the Bishop to the charge of St. John's Church, Charleston, and will enter upon his work on February 1st. He will also act nominally as City Missionary.

ALL mail intended for the Rev. CARL N. MOLLER, vicar of St. Chrysostom's chapel, New York City, should be sent to his address at Thirtieth street and Seventh avenue, in that city.

THE REV. JAMES STUART NEILL, curate of St. Stephen's Church, Lynn, Mass., has resigned to accept the rectorship of St. Matthew's Church, Brooklyn, N. Y.

THE REV. EDWARD PEARSONS NEWTON, for the past four years missionary at Valdez, Alaska, has accepted the rectorship of St. James' Church,

Hyde Park, N. Y., and will enter upon his work there on February 1st.

THE REV. WILLIAM ALBERT NICHOLS, pastor of the Church of the Good Shepherd, Oriskany Falls, N. Y., will become the assistant of the Rev. Guy L. Wallis, rector of St. Paul's Church, Tompkinsville, Staten Island, N. Y., in February.

THE REV. GEORGE ASHTON OLDHAM, rector of St. Luke's Church, New York City, was the University preacher on Sunday, January 7th, at Sage chapel, Cornell University.

THE REV. HUBERT A. PARRIS has resigned the charge of St. Mark's parish (colored), Charleston, S. C.

THE REV. ROGER H. PETERS is now rector of Trinity Church, Clarksville, Tenn., and should be addressed accordingly.

THE REV. WYLLYS REDE, D.D., formerly curate of Grace Church, Baltimore, Md., is now assistant minister of Trinity Church, Towson, Md.

THE address of the Rev. GEORGE E. SWAN has been changed from Santa Rosa, Cal., to 846 Bryant street, Palo Alto, Cal.

THE REV. FRANCIS PIET WILLES of Albion, Md., has accepted a call to become rector of St. Mark's Church, Highland, Md., and Mt. Calvary Church, Roxbury Mills, both in Howard County. He took charge of his work in these places on January 1st, and should be addressed at Highland, Md.

THE REV. WILLIAM H. WILLIAMS, assistant to the Rev. John R. Atkinson, at St. Luke's Church, Scranton, Pa., has accepted a call to be rector of All Saints' Church, Austin, Texas.

ORDINATIONS

DEACONS

WASHINGTON.—In the Church of the Good Shepherd, Washington, D. C., on the Feast of the Circumcision, Mr. HERBERT CLAUDE MERRILL was ordained to the diaconate by the Bishop of Washington. The candidate was presented by Archdeacon Williams of the Cathedral staff of St. Peter and Paul. The Rev. Oliver J. Whildin, General Missionary to the deaf of the South, preached the ordination sermon in the sign language. The Rev. John Chamberlin, rector of St. Ann's Church, New York City, interpreted the oral part of the service in the sign language, and also the sign language into the spoken language. Bishop Harding was assisted in the service by Canon DeVries, the Rev. C. S. Abbott, Jr., the Rev. George P. Christian, and the Rev. N. Falls. Mr. Merrill is a Master of Science of Gallaudet College, and studied for the ministry privately under Canon DeVries. For the past three years he has acted as lay reader of the Washington Deaf-Mute Mission. He is the thirteenth deaf-mute to be admitted to orders in the American Church.

DIED

FINCH.—At her home, Maplewood, N. J., January 10, 1912, MARY FINCH, daughter of the late Rev. Harry Finch. Interment at Shrewsbury on Friday.

GRINNAN.—At "Brampton," near Orange, Va., January 8th, in the 75th year of her age, GEORGIA BRYAN GRINNAN, wife of the late Dr. A. G. Grinnan, and sister of the late Joseph Bryan of Richmond, Va. Three brothers and seven children survive her.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED

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VACANCY in the parish of the Church of the Atonement, Augusta, Ga. Married man preferred. Stipend one thousand dollars a year, and rectory. Address P. O. Box 719.

POSITIONS OFFERED—MISCELLANEOUS.

WANTED—A Churchwoman to serve as House-mother in a Girls' Friendly Society lodge accommodating thirty. For further particulars address, Miss L. C. B., 72 Manning street, Providence, R. I.

WANTED.—An associate of the Girls' Friendly Society to act as Organizing Secretary for extension work in New York. Adequate salary provided. Address, G. F. S., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS.

YOUNG CHURCHMAN, organist and choir-master, who has for years been trained abroad, desires an exchange. Has three years' experience. Finest references and testimonials. Write to Mr. PAUL KAPP, Y. M. C. A., 215 West Twenty-third street, New York City.

WANTED.—Situation as Companion, Matron, Housekeeper, Invalid's Nurse or Parish Worker, by an educated woman of refinement of middle age; graduate nurse; no objection to travel. Best of references from present position. Address, DEACONESS, care of LIVING CHURCH, Milwaukee, Wis.

WANTED.—To teach and to serve as chaplain in a Boys' School of Catholic standing, by a young married priest, a thorough Catholic. Address, A. C., care LIVING CHURCH, Milwaukee, Wis.

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CHURCH MISSIONS PUBLISHING COMPANY, 211 State Street, Hartford, Conn.

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NOTICES

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Clergy Pension and Relief is not simply an eleemosynary affair which can be left to the spontaneous impulses of Christian charity. It is the fundamental practice in the Church of Christianity, of justice and mercy. Increasing demands for other enterprises ought not therefore to crowd out this duty of the Church lest we become lean of soul in the midst of all our activity. Obligation: about \$30,000 quarterly.

A deficit (our payments have been delayed in avoiding one) would make it necessary to reduce payments; refuse grants and cut off others entirely, a calamity to between 500 and 600 worthy people.

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REV. ALFRED J. B. McCURE, *Treasurer*,
Church House, Philadelphia, Pa.

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address Corresponding Secretary, Rev. ELLIOTT WHITE, 960 Broad Street, Newark, N. J.

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We have notified a number of customers whose addresses we cannot recall, that the G. F. S. Kalendar was entirely out of print. We have, however, received 200 copies from a bookseller who was overstocked, and can supply on order, so long as these last. Price 17 cents single copies postpaid; \$1.75 per dozen, express prepaid. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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YEAR BOOKS

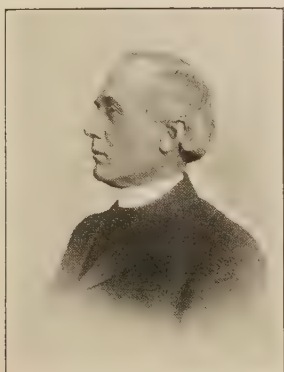
Year Book of Holy Trinity Parish Philadelphia. Advent, 1911.

MUSIC.

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THE CHURCH AT WORK



REV. F. F. KRAMER, PH.D.,
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LOUISVILLE CHURCH DESTROYED BY FIRE

THE CHURCH of Our Merciful Saviour (colored), of Louisville, Ky., was burned last Sunday, January 7th, about 2:30 P. M. The cause of the fire, which caught about the roof, was probably due to a defective flue. The day being one of zero weather, caused much delay to the firemen so that the building was destroyed, except the walls, which are still standing. The congregation, which is one of the few self-supporting parishes of negroes in the country, had just made extensive improvements on their church, and had installed a new organ, toward which Andrew Carnegie had donated \$1,000. The damage is covered partly by insurance, but to rebuild will require additional funds. The Rev. Leroy Ferguson is the rector of the church, and will make efforts to restore the building at once.

'VERTS TO ROME

INFORMATION has been received that the Rev. Foster W. Stearns, who last summer resigned the rectorship of Christ Church, Sheffield, Mass., has made his submission to the Roman obedience. Mr. Stearns graduated in theology at Cambridge and at the General Seminary and was ordained by Bishop Lawrence, deacon in 1909 and priest in 1910.

FIRE DAMAGES ALTAR OF BUFFALO CHURCH

A PANIC threatened in the Church of the Ascension, Buffalo, N. Y., on the last Sunday of the year, as the rector, the Rev. Dr. Jessup, was preparing for the early celebration of the Holy Communion, and the congregation of men and women were waiting his coming from the vestry. The decorations about the altar took fire from one of the lights, and only the prompt action of Col. Chapin and Mr. Petrie prevented a rush for the doors. The church was partially filled with men and women. The confusion lasted but a few moments, so quickly did these gentlemen act. No one started toward the doors, and within twenty minutes the service was in progress. The altar was slightly damaged by the flames, and the altar cloth was ruined.

A "CYCLE OF INTERCESSIONS FOR MISSIONS"

MORE THAN ONCE has the quarterly intercession leaflet of the "Church Prayer League," emanating from Holy Cross House, West Park, N. Y., been noticed in these columns. The leaflet is designed to stimulate intelligent prayer for missions, by offering special needs or opportunities as subjects for such intercession on the several days of the week. It is now announced that the plan of publication will be somewhat changed, so that beginning with the April, 1912, issue of the Quarterly, the missionary districts of the Church will be selected for intercession in regular order each quarter, according to a fixed cycle. It will take about eighteen months, or six issues of the Leaflet, to complete this cycle. In case of special need the cycle may be temporarily interrupted in order to center intercessions upon some one mission. The purpose of the Leaflet is to supply intercessions for the ever-varying and ever-enlarging work of the whole Church. Following is the order in which the missionary districts have been selected:

April, 1912—Shanghai, Alaska, Mexico, Asheville, Eastern Oklahoma, Philippine Islands.

July, 1912—Cape Palmas, Arizona, Porto Rico, Eastern Oregon, Canal Zone, Oklahoma.

October, 1912—Hankow, South Dakota, Cuba, Western Colorado, Idaho, Honolulu.

January, 1913—Tokyo, Southern Florida, Haiti, Utah, Kearney, Spokane.

April, 1913—Wuhu, North Dakota, Brazil, North Texas, Salina, Wyoming.

July, 1913—Kyoto, New Mexico, Nevada, San Joaquin.

ACTIVITIES OF THE ALCUIN CLUB

THERE WAS FORMED in England some fifteen years ago an organization for the study of the liturgical principles underlying the Book of Common Prayer with the name of the Alcuin Club. Its purpose, as stated in its own publication, is "to encourage and assist in the practical study of ceremonial, and the arrangement of churches, their furniture and ornaments, in accordance with the rubrics of the Book of Common Prayer, strict obedience to which is the guiding principle of the work of the Club." The membership heretofore has been confined largely to England, but an attempt is now being made to obtain American members as well, and to give to those members the same opportunity to receive the publications of the society that are granted to the charter members. The publications consist of a number of extensive volumes treating, frequently by contemporary illustrations and by inventories, etc., of the actual ceremonial that was in use in England at various periods, particularly those immediately before and during the Reformation era. There are also a number of smaller, but still quite elaborate publications known as "tracts." The club consists of members and associates, of which the former receive all the publications, and the latter receive the tracts, without other expense than their membership dues, and in the case of the associates, a special price is made on the larger publications should these wish to obtain them. American membership is now invited on a basis of members' dues of \$4.90 annually and associates' dues

60 cents. A new publication shortly to be issued under the editorship of the honorary secretary, Dr. Percy Dearmer, will, it is said, contain much information about the American use, as also will a new tract shortly to be issued by Mr. F. C. Eeles, dealing with the ceremonial of the Scottish and American rites. The executive of the club, who is called chairman of the committee, is Athelstan Riley, Esq., while, as already stated, the secretary is the Rev. Percy Dearmer, D.D., and applications for membership should be addressed to him at 102 Adelaide Road, London, N. W.

CALLED TO COUNCIL BLUFFS, IOWA

THE REV. H. ATWOOD PERCIVAL, D.D., rector of St. Paul's Church, Peoria, Ill., has received a call to St. Paul's church, Council Bluffs, Iowa. Dr. Percival has labored with great success for nine years in his present field, and under his guidance St. Paul's has grown from a weak and struggling parish to be the strongest numerically and financially in the diocese of Quincy. During that time a debt of \$15,000 has been entirely liquidated, the "Reformed Episcopalians," who ten years ago were at their zenith in Peoria, are no more, having been killed, it is said, by kindness, and the whole parish is full of life and activity.

"EVERY-MEMBER CANVASS" IN TOPEKA

THE EVERY-MEMBER canvass for missions at the Cathedral, Topeka, has proven a success in every way, as over \$1,500 has been subscribed for general and diocesan missions for this year.

REV. W. E. JOHNSON ACCEPTS CALL

THE REV. W. EVERETT JOHNSON has accepted a call to the rectorship of Christ church, La Crosse, Wis., in the diocese of



REV. W. E. JOHNSON.

Milwaukee, resigning his present cure at Wausau, Wis., and will enter upon his new work February 15th. This change will not affect the continuance of Mr. Johnson's work as secretary of the Missioners' League. Mr. Johnson is a graduate of Union College, and was formerly rector of the Church of the Redeemer, New York.

TWENTY THEOLOGICAL STUDENTS AT KANSAS

THE KANSAS Theological School, Topeka, closed its winter session with twenty students from Kansas, Oklahoma, and Eastern Oklahoma. Bishop Thurston has the chair of Church History. Bishop Brooke has added to his duties part of the work of the Bishop of Kansas in the school.

THE CHINESE FAMINE

CONCERNING the severe famine in central China concerning which an illustrated article by the Rev. A. M. Sherman was recently printed in *THE LIVING CHURCH*, Bishop Graves writes from Shanghai under date of December 8th:

"The distress is very real and we find unexpected difficulties resulting from the present state of things in China. Money does not come in as it would in ordinary times either from foreigners or Chinese, owing to the general disturbance of everything in China. Conditions in the famine districts are so disordered that we cannot at the moment inaugurate the relief works, but the famine exists and will be worse as soon as the cold weather sets in. In a month we hope to get such military policing of the disturbed districts done by the revolutionary troops that we may be able to gather the men and proceed with the relief works which it is our aim to use for the aid of the people. Meanwhile, in spite of the immense difficulties, we feel that we must proceed with the task we have undertaken."

In an address at a mass meeting in Shanghai on October 31st Bishop Graves said of the manner of extending relief through a Shanghai committee of Chinese and foreigners, of which he is chairman:

"This committee is working with the greatest smoothness. The Chinese gentlemen on the committee are doing all they can to help on the work, and are also encouraging others to take part in it; in fact are showing the most lively interest in the work of the Famine Relief Committee. I can assure you that the committee is working with the greatest harmony and with an intelligent purpose. The executive committee is further subdivided into sub-committees, and in the composition of these sub-committees we have availed ourselves not only of the members of the executive committee, but of persons qualified to undertake this sort of work, and to give us the advice that we are constantly in need of. We have in the first place the finance committee, which is to receive money and to see that money is paid out under proper authorization. The funds of the committee are deposited with the International Banking Corporation. They are all in that bank, it being the wish of the Chinese members of the executive committee that there should be no division of the funds."

SPECIAL SESSION OF THE HOUSE OF BISHOPS

THE PRESIDING BISHOP has issued a call to the House of Bishops to convene in Synod Hall, Cathedral of St. John the Divine, New York, at 10 A. M., Thursday, April 11, 1912.

The purpose of the session will be to consider and act upon the proposed resignation of the Bishop of Porto Rico, and to fill any vacancies in the episcopate of missionary districts that may exist at that time, or that may occur during the session, and to consider and take action upon any other business that may lawfully come before it.

LEGACIES AND BEQUESTS

THE DEDICATION of the chapel of St. Elizabeth at Armsmead, Conn., the former home of Mrs. Elizabeth Colt, took place on the feast

of the Epiphany. The service was conducted by the Bishop of the diocese, and with the Bishop in the chancel were the Rev. Dr. Samuel Hart, Dean of Berkeley Divinity School at Middletown, the Rev. Dr. Francis Goodwin, and the Rev. George T. Linsley, rector of the Church of the Good Shepherd and warden of Armsmead, all of whom made addresses.

The beautiful chapel is made a part of Armsmead by the trustees of the Colt bequest that it may be a place for ministrations for the residents of Armsmead and for others who may care to attend. The Rev. George T. Linsley, rector of the parish, will have charge of the services which will be held from time to time.

The chapel is beautifully designed and has many emblems carved in exquisite workmanship. The walls are of fumed oak, carefully selected and panelled. The chancel, reredos and altar are in harmony with the rest of the chapel and are rich in carving and inlaid work. The chancel rail is of fumed oak, supported by brass standards, the lectern is of brass, as is also the altar desk. A small but specially built pipe organ is placed at one side of the chapel.

FOLLOWING the bequest of \$20,000 by Mr. Ezra H. Linley for the endowment of St. Peter's church, St. Louis, Mo. (the Rev. D. C. Garrett, rector), Mrs. Linley has announced her intention of adding immediately to the fund \$5,000 for the endowment of the Linley pew.

TOURS IN THE INTEREST OF THE B. S. A.

DR. HUBERT CARLETON, general secretary of the Brotherhood of St. Andrew, is on a two months' tour in the interests of the Brotherhood. He left Boston the latter part of December and has been for some time in Honolulu, having recently landed at San Francisco to continue his visits to main centers of the Brotherhood on the Pacific coast. He is at present in Southern California and will shortly visit San Francisco and other points in the diocese of California then on to Portland, Tacoma, Seattle, Spokane, Butte, Salt Lake City, Denver, and other cities in the Middle West and East. It is expected that Dr. Carleton will return to his Boston office the latter part of February.

MEMORIALS AND OTHER GIFTS

ON ST. THOMAS' DAY, 1911, two new windows were dedicated in St. Matthew's church, Sunbury, Pa. The west window, in memory of Mrs. Catherine Greenough, was given by her grand-daughter. It consists of three panels. One represents St. Matthew starting up from the seat of custom at our Lord's bidding, with three people coming to pay taxes in the background. The next panel represents our Lord standing. The third panel represents St. Peter and St. John looking on. Each panel is surmounted by a diamond-shaped window containing figures of angels. The window is about seventeen feet in height and eight in breadth. The nave window was presented by Mr. Jared Irwin in memory of Mrs. Ann S. Irwin. It represents the Virgin Martyr, St. Faith on one side and the married St. Elizabeth of Hungary on the other. Both windows are carefully executed in every detail and constitute a rich and beautiful addition to the church. The windows were designed by Mr. Thomas W. Bladen, and executed at the Gorham Studios.

AT THE EARLY Eucharist on Christmas Day, the Rev. Laird Wingate Snell, rector of St. Luke's church, Jamestown, N. Y., blessed and then used for the first time a beautifully embroidered silk chalice veil and burse, which were presented to the church by Miss Lucy F. Baker of Wuchang, China, in memory of her

mother, who was for many years a devoted communicant of St. Luke's. Both veil and burse are of Chinese workmanship and are embroidered with intricate designs of Church symbols. Other recent gifts are, a white linen veil, embroidered by an English sisterhood and presented by St. Agnes' Altar Guild; also a pair of processional torches by a communicant.

AT CHRIST CHURCH, Georgetown, D. C. (the Rev. J. H. W. Blake, rector), there was a dedicatory service on Sunday, December 31st, of a somewhat unusual but very interesting character, at which the rector made an appropriate address. Some time ago Judge Edward G. Bradford, of Wilmington, Del., installed in Christ church and its parish hall a complete electric lighting system. The gift was in memory of Mary Cornelia Bradford, who was for twenty-three years a communicant of Christ Church. The gift was accompanied by a tablet set up in the church to her memory. When the tablet had been set in place and the installation was complete, the service was held. Taking part in the service was Archdeacon R. P. Williams.

A NEW carved oak altar rail has been placed in Christ Church, Pittsford, N. Y. (the Rev. Stephen H. Alling, rector), by Mrs. Eugene Satterlee, in memory of her husband, and was set apart for its sacred use by Bishop Walker of the diocese of Western New York, on the occasion of his recent visitation of the parish, December 18th.

THE CHURCH OF THE ADVENT, West Liberty, Pa., received as a Christmas gift from Mr. and Mrs. R. R. Harris of Pittsburgh, a fine golden oak, double manual organ. This church has been newly decorated, and a pavement has been laid alongside the property, so that both interior and exterior present a very pleasing appearance.

THE SAINT MARY MEMORIAL, Pittsburgh, has lately been the recipient of a Marginal Readings Lectern Bible, given by Miss Eva M. Conrad, in memory of her mother. It bears the inscription: "In Memoriam, Maria Conrad, January, 1829—April, 1910."

THE REREDOS at Grace church, Sheboygan, Wis., is to be enriched through a gift of four hand-carved wooden statues of SS. Boniface, Edward the King, Benedict, and Hilda the Abbess. They will be made at St. Ulrich-Gröden, Tyrol, Austria.

A CORRECTION

THE REPORT printed last week to the effect that the Very Rev. Dean Du Moulin of Trinity Cathedral, Cleveland, had been called to Trinity church, Pittsburgh, proves to be incorrect. The report came with what appeared to be ample authority, but neither from the parochial authorities nor, of course, from Dean Du Moulin. It is understood, though not authoritatively stated, that inquiry was made as to the Dean's willingness to consider such a call should it be tendered to him, but that he felt it would be impossible for him to do so.

A NEW CHURCH IN ST. LOUIS

THE NEW PARISH of St. Michael and All Angels' in St. Louis, Mo., established by Bishop Tuttle through his "Parkview Committee," of which Chancellor D. F. Houston of Washington University is chairman and H. L. Chase secretary, is making excellent progress. A most desirable lot on the corner of Wydown boulevard and Ellenwood avenue, near the university, has been purchased, and plans for the new church are in process of making by Mr. Jas. P. Jamieson of Cope & Stewardson, architects.

It is to be noted that this embryo parish has the unique distinction of having a cash fund of \$40,000 through the liberality of an

unknown donor. The news has just been received of the acceptance of the new cure by the Rev. Geo. E. Norton, for the past two years a curate in St. George's church, New York. Mr. Norton is a recent graduate of Harvard and the Cambridge Theological Seminary, and is exceptionally well equipped to undertake a vigorous and energetic campaign for Christ and His Church in the rapidly developing section of the city adjacent to the university.

VIRGINIA SEMINARY APPRECIATES DR. MICOU

THE REV. R. W. MICOU, D.D., professor at the Virginia Theological Seminary, expects to sail for England with some of his family about the middle of February for a trip of several months. This trip is in accordance with resolutions of the seminary board of trustees, to the effect that leave of absence for eighteen months be granted, the board having learned that Dr. Micou has in preparation two theological works, which would be of great service, not only to the seminary, but to the Church, and that his health is not such as to enable him to conduct his classes and also to give time and strength to his literary work. The board also expressed appreciation of Dr. Micou's work and the opinion that "it is eminently desirable that the Rev. Dr. Micou should embody in literary form for publication the results of his long and valuable course of teaching in the Virginia seminary."

PREPARING FOR INDIAN ENCAMPMENT

THE ENCAMPMENT of Indian Churchmen of South Dakota is an annual and picturesque occasion. Furniture is now being purchased for the purpose by a guild of Indian women. Some may be interested in the names of the officers of the guild, as follows: President, Sophia High Bear; Vice-President, Virginia Hawk; Secretary, Anne Garber; Treasurer, Mollie King Man; Assistant Treasurer, Ida Crow; Care of Ill, Annabel Spotted Horse; Collector, Christine Nichols; Doorkeeper, Angelique Blue Body.

DEATHS OF THE CLERGY

THE DEATH of the Rev. Dr. John D. Easter occurred at his home in Redlands, Cal., the latter part of the first week in January. He had been gradually failing in health for some months past.

John Day Easter was born in Baltimore, Md., August 24, 1830. He was graduated from Yale College in his twentieth year, and went abroad to continue his studies in the natural sciences, for which he had a special liking. He was graduated in 1855 from Heidelberg with the degree of Ph.D., and he also studied at the University of Göttingen and at the Saxon School of Mines at Freiberg. Returning to this country he served first as assistant to Professor Henry of the Smithsonian Institute, and then occupied the chair of Physics and Chemistry in the University of Georgia until 1860.

His course in theology was privately taken and he was ordered deacon November 30, 1859 and advanced to the priesthood in 1860 by Bishop Elliott. Dr. Easter's first charge was at Brunswick, Ga. (1860-1862), and subsequent rectorships included Tuscaloosa, Ala. (1862-1868); Trinity church, St. Louis, Mo. (1868-1872); St. John's parish, Howard county, Md. (1872-1875); Trinity Cathedral, Omaha, Neb. (1875-1876); Trinity church, Jacksonville, Ill. (1876-1889); San Luis Obispo, Cal. On December 31, 1893, he became rector of Trinity church, Redlands, and continued as such until 1889, when he became rector emeritus. The fiftieth anniversary of

his ordination was observed on November 30, 1909, when he was presented with a loving cup by the people of Redlands.

Dr. Easter received the degree of M.A. from Yale College and that of D.D. from the Nebraska College. In 1865 he published his "Physical Technics," which attracted much attention in the scientific world.

Dr. Easter was twice married—in 1857 to Miss Frances H. Coley and in 1872 to Miss Mary E. Dean. Of the five children born to him, only two survive him, a son and a daughter. The son is the Rev. Henry Easter, rector of St. Clement's church, El Paso, Texas; the daughter is Mrs. John A. Harris.

The funeral was held at Trinity church, Redlands, where Dr. Easter served so long as rector, on Wednesday, January 10th, conducted by the Bishop of Los Angeles, who was assisted by the Rev. Mr. Blaisdell, and others. Interment took place in Hillside cemetery.

A newspaper of Redlands said editorially: "Dr. Easter had seen Redlands grow from a hamlet to a thriving small city. Through all these years he was a leader in moral and religious thought, and his life as well as his words stood for the best there is in development and growth of man, and the advancement of human rights. He went down into an honored old age, loved and respected by all who knew him, a type of the man who does well the work that is given him."

THE REV. THOMAS JONES PACKARD, D.D., for the last fifteen years rector of Christ church, Rockville, and the Church of the Ascension, Gaithersburg, Md., died at his home in Rockville on Tuesday, January 9th. He had been ill for several months from an affection of the heart.

Dr. Packard was born on August 22, 1854, at the Virginia Theological Seminary, near Alexandria, where his father, the late Rev. Joseph Packard, was for a number of years professor and dean. He was graduated from the University of Virginia with a bachelor's degree in letters in 1875. Upon his graduation from the Virginia Theological Seminary, he was ordered deacon in 1880 by Bishop Whittle, and advanced to the priesthood in the year following. His first cure was Roanoke parish, Halifax county, Va., where he remained until 1886, when he took charge of St. Thomas' parish, Prince George's county, Md. From 1889-1897 he was rector of Christ church, West River, Anne Arundel county, Md. He became rector of Christ Church, Rockville, in 1897, and there he remained until the time of his death.

In 1904 the University of the South bestowed on him the title of Doctor of Divinity.

Dr. Packard was prominent in the Church, and at the time of his death was assistant secretary to the House of Bishops. For many years he was archdeacon and a member of the Standing Committee of the diocese of Washington.

He is survived by his wife, three sons, four daughters, a brother, and two sisters.

THE REV. JOHN LIGGINS entered into rest at Ocean City, N. J., on Sunday, January 7th. The office for the Burial of the Dead was conducted on Tuesday, January 11th, at St. James' Church, Atlantic City, N. J., by the rector, the Rev. William W. Blatchford, who was assisted by the Rev. John Williams, the Rev. Charles Martin Niles, D.D., and the Rev. William Ernest Allen.

Mr. Liggins, the first non-Roman missionary to Japan, was born in Nuneaton, England. While still in his boyhood, he was confirmed by Bishop Alonzo Potter in Emmanuel Church, Philadelphia. He completed the English course in the Central High School, and subsequently studied Latin and Greek at the Episcopal Academy, and Hebrew and theology at the Alexandria Theological Seminary, Va., when he was ordained deacon by Bishop Meade. After serving for

a time as assistant minister at the Church of the Ascension, New York City, he joined the China mission under Bishop Boone, our first Bishop in China, and by him he was ordained priest. After about three years of service in China, Mr. Liggins' health became impaired by an attack of malarial fever and other causes, and by medical advice he made a visit to Japan, arriving at Nagasaki, May 2, 1859. A few days after his arrival there he received a letter notifying him that the Missionary Society at home had appointed him as a missionary to Japan. He came into possession of a Japanese book containing Chinese conversational sentences on one page and Japanese on the other having the same meaning. He translated the Chinese sentences into English, and gave the Japanese ones in the Roman letters. He published the result in a volume entitled *One Thousand Familiar Phrases in English and Japanese*. It came into large demand by both the foreigners and natives, and many editions of it were published. After about a year the malaria in Mr. Liggins' system developed, and his health was so broken down that he could no longer continue to work, and he reluctantly returned home.

His health has never been sufficiently restored for him to return to the field or to take a pastoral charge at home. He has done what he could in a literary way, aided by an amanuensis, for missions and kindred religious and charitable objects. He was for about twenty years an assistant editor of the foreign department of the *Spirit of Missions*, and for a long time and until his decease, he filled the missionary department of the *American Church Sunday School Magazine*. Mr. Liggins was also the author of four books, of which the one entitled *The Great Value and Success of Foreign Missions* is, perhaps, the most important.

THE REV. DR. JOHN B. MORGAN, rector of the American Church of the Holy Trinity, on the Avenue de l'Alma, Paris, France, died in that city on Saturday, January 13th. Dr. Morgan was made a deacon in 1867, and advanced to the priesthood in 1869 by Bishop Horatio Potter. He was assistant at St. Thomas' church, New York City, from 1868-1873. In 1873 he became rector of the Church of the Holy Trinity, Paris, and has remained here throughout his priesthood. In his death Paris loses one of the most distinguished members of its American Colony, for as rector for thirty years he was well known to all American residents of the city, and to many visitors from the United States.

At the time of the removal of the body of John Paul Jones from France to America, Dr. Morgan took a prominent part in the ceremonies.

THE WORLD CONFERENCE

THE RT. REV. C. P. ANDERSON, D.D., Bishop of Chicago, the president of the commission; the Rt. Rev. Boyd Vincent, D.D., Bishop of Southern Ohio, and chairman of the House of Bishops; the Rt. Rev. Charles H. Brent, D.D., Bishop of the Philippine Islands, and the Rev. William T. Manning, D.D., rector of Trinity Church, New York, have been appointed by the Commission on the World Conference on Faith and Order to visit England to explain the purpose of the World Conference. The commission has also appointed a committee on Literature, consisting of the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont; the Rt. Rev. C. B. Brevster, D.D., Bishop of Connecticut; the Rev. Alexander Mann, D.D., the Rev. A. G. Mortimer, D.D., the Rev. Henry S. Nash, D.D., and the Rev. Francis J. Hall, D.D., and it is hoped that the committee will soon be able to begin issuing publications dealing with the preliminary and fundamental matters.

DEATH OF MRS. C. ERNEST SMITH

THE REV. DR. C. ERNEST SMITH, rector of St. Thomas' Church, Washington, D. C., was bereaved this past week by the death of his wife, who entered into rest at 4:55 P. M., Wednesday, January 10th. Mrs. Smith had been an invalid for three or four years previous to her death, but no apprehensions of the nearness of her passing were felt until Sunday, January 7th, when unfavorable symptoms developed. On the following Wednesday the end came quite suddenly. The burial service was held in St. Thomas' Church at 2 o'clock and was conducted by Bishop Harding, who was assisted by the Bishop of Marquette, Dr. G. Mott Williams, and by the Rev. J. Henning Nelms, rector of the Church of the Ascension, who had known Dr. and Mrs. Smith when he was practising law in the city of Baltimore and a member of the Church of St. Michael and All Angels', of which Dr. Smith was rector. In the chancel were also the Rev. Messrs. J. M. E. McKee and Wm. Tayloe Snyder. The full choir of the church was in attendance. The honorary pallbearers were Gen. John M. Wilson, U. S. A.; Gen. G. A. Woodward, U. S. A.; Gen. John A. Johnston, Chief Justice H. M. Claiborne, Messrs. Theodore N. Noyes, John C. Davidson, C. J. Bell, and A. P. Crenshaw. The active pallbearers were the Rev. C. Herbert Reese, Dr. C. W. Allen, Messrs. J. Clarence Allen, Medorem Crawford, Jr., Robert W. Hunter, and A. P. Crenshaw, Jr. The interment took place in Rock Creek cemetery.

Mrs. Smith was born in London, where her father, the late Mr. George Woods, was a prominent merchant. He however early retired from business and established his home on the banks of the Thames near Hampton Court Palace, where Mrs. Smith's girlhood was spent. She was trained to become proficient as a player on the harp and the organ, and the latter accomplishment was of the greatest possible assistance on those occasions which occur in every parish when the regular organist of the church cannot be present. But her greatest gift was her character. Its sweet unselfishness and entire devotion to the Church left their mark upon the three parishes—St. Paul's, Prince George's county, Md.; St. Michael and All Angels', Baltimore, and St. Thomas', Washington—in which she lived in this country, and in all of which she is always spoken of as an ideal clergyman's wife.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop

Session of Reading Archdeaconry—Bishop Undergoes Operation—Notes

THE WINTER session of the Archdeaconry of Reading was held in St. Barnabas' church, Reading, Pa. (the Rev. R. Waverly Baxter, rector), on January 8th and 9th. Addresses were made by the Rev. Hugh L. Burleson, secretary of the Board of Missions, on "Missions in China"; by the Rev. Malcolm A. Shipley, rector of St. Peter's church, Hazleton, on "Our Response"; and by the Rev. Wilson R. Stearly, rector of the Church of the Holy Apostles, Philadelphia, on the "Men and Religion Movement." The Rev. Dr. J. G. H. Barry, rector of the Church of St. Mary the Virgin, New York City, conducted a quiet hour. A paper on "Henry Louis Bergson, his Life and Works," was read by the Rev. Stewart U. Mitman, curate of the Pro-Cathedral, South Bethlehem.

FOR SEVERAL WEEKS the Bishop of the diocese has been a patient at Dr. Bull's Sanatorium in New York, after undergoing an operation which was successful. The Bishop was reported about to be taken home at the beginning of the year. The diocese is much relieved and very thankful for the recovery of its beloved diocesan.

ST. LUKE'S CHAPEL, Reading, Pa., has been placed under the care of Mr. J. J. Neighbor, a former Methodist minister, who, with his wife, was confirmed at St. David's church, Scranton (the Rev. Robert R. Blickensderfer, rector), on the First Sunday in Advent. St. Luke's is a chapel of Christ Church (the Rev. Frederick Alexander MacMillen, rector).

THE VESTRY of St. Mark's church, Mauch Chunk (the Rev. Walter Coe Roberts, rector), recently appropriated \$1,000 to diocesan missions and \$1,000 to general missions. A member of St. James' Church, Drifton (the Rev. James P. Ware, rector), has recently contributed \$1,000 toward the anniversary fund for the increase of the Episcopal Endowment of the diocese, and another \$1,000 toward the Five Million Dollar Fund for General Clergy Relief. At Calvary church, Tamaqua (the Rev. Wallace Martin, rector), the Christmas offering this year was devoted to the General Clergy Relief Fund, and amounted to \$22.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop

Tower of Trinity Church, Hartford, Dedicated

THE BISHOP of the diocese on January 7th dedicated the new tower of Trinity church, Hartford, and preached the dedicatory sermon. He was assisted in the service by the Rev. Dr. Francis Goodwin, and the rector, the Rev. Ernest DeF. Miel. Other clergy present were the Rev. R. Elliott Marshall and the Rev. Cranston Brenton of Trinity College.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., Bishop

Meeting of the Clerical Brotherhood—The Bishop Sails for Bermuda

THE CLERICAL BROTHERHOOD of the diocese held its January meeting in St. Andrew's church, Wilmington, on January 9th, when an essay was read by the rector, the Rev. H. W. Wells, on "The Church's Business." The subject was generally discussed by those present: the Rev. Messrs. W. H. Laird, Chairman, Wm. Schouler, H. B. Phelps, K. J. Hammond, J. Rigg, A. E. Clay, and R. L. Wolven.

THE BISHOP, who has not fully recovered from his recent illness, has gone to Bermuda for a month. He expects to resume all his work in his diocese by the beginning of Lent, but has made no appointments of any sort outside of Delaware.

KANSAS

F. R. MILLSAUGH, D.D., Bishop

Becomes Member of Standing Committee—College of Sisters of Bethany Resumes Work

AT A RECENT meeting of the Standing Committee of the diocese the Rev. P. Burton Peabody was elected a member to take the place of the Rev. F. S. White, now Dean of the Pro-Cathedral, Grand Rapids, Mich.

THE COLLEGE of the Sisters of Bethany, Topeka, after a vacation of three weeks has opened with a larger number of young women in attendance than during the fall.

KANSAS CITY

S. C. PARTRIDGE, D.D., Bishop

Dean Sumner of Chicago to Visit Kansas City

THE CHURCHMEN of Kansas City are much interested in the approaching visit of Dean Walter T. Sumner of Chicago, who comes under the auspices of the Men's Club of St. George's Church. The Dean placed his time at the disposal of Dr. Brady and his engagements during the two days of his visit include an address before the faculty and students of the University of Kansas, the annual banquet of the Men's Club of St. George's Church, an

address to the students of the Westport High School, a luncheon by the City Club, a mass meeting for women on Friday afternoon, and another for men on Friday evening, January the 26th at St. George's church.

KENTUCKY

CHAS. E. WOODCOCK, D.D., Bishop

Christmas Offering Cancels All Debts of Paducah Parish

THE CHRISTMAS offering of the parish of Grace Church, Paducah (the Rev. Clinton S. Quin, rector), made possible the closing of all debts of the parish. Pledges were received amounting to \$5,000 and other offerings brought the sum up to \$5,300. The rector in announcing the offering said that hereafter he would strive with all his power to have Christmas offerings devoted to general relief of the clergy, and the Easter offering to missions. A chapter of the Brotherhood of St. Andrew has recently been organized in this parish, and is the second largest in the diocese.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Illness of the Rev. Nelson R. Boss

THE REV. NELSON R. BOSS, rector of Trinity Church, East New York, is very ill at his residence. The two physicians attending the rector have diagnosed the complaint as gastric ulceration. Mr. Boss has been very weak for some time and has fainted on several occasions. He has been ordered to take absolute rest.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

Death of Mr. W. A. Campbell—Success of Work at Gary—Unusual Christmas Offering

TRINITY CHURCH, Fort Wayne, Ind., and the entire diocese have suffered a great loss in the sudden death of William A. Campbell, on January 9th. Mr. Campbell was an active Churchman, being at the time of his death a member of the vestry, president of the parish men's society, superintendent of St. Andrew's Sunday school, and chancellor of the diocese of Michigan City. The funeral was held at his home church at Kendallville (the Rev. H. A. Wilson, rector), where Mr. Campbell was confirmed as a young lad. Bishop White was present and spoke with feeling of the close and affectionate relations which had always existed between himself and his young chancellor. The rector and choir of Trinity parish, Fort Wayne, were present and assisted at the service.

SINCE OPENING the new church in Gary, the work has gone forward with remarkable success. The first \$10,000 of the building fund came from the Men's Thank Offering, presented at Richmond, four years ago. Gary is already the second city in size, in the diocese, and in a few years more will take the lead.

ST. JAMES' CHURCH, South Bend, had an unusual Christmas offering, amounting to \$1,100, which will be used in the reduction of the parish debt.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Annual Service of Junior and Sunday School Auxiliaries—Meeting of Clerical Association—Notes

THE ANNUAL SERVICE of the Junior Auxiliary and the Sunday School Auxiliary of the diocese was held in Emmanuel church, Baltimore, on the afternoon of January 13th. The Rev. J. Armistead Welbourn of Tokyo, Japan, delivered an interesting address on "Missionary Work in Japan," and Bishop Murray also

made an inspiring address on the "Work of the Children in the Church and in the diocese." In the evening, the annual missionary mass meeting was held at the Lyric, the largest music hall in the city, which was well filled with a representative audience of more than 1,500 people, many of the Episcopal churches of the city and vicinity being closed in order to allow their congregations to attend. Bishop Murray presided and made a stirring address on "Mission Work in the Church at Large and in the Diocese." Strong and inspiring addresses were made by the Rev. G. C. F. Bratenahl, D.D., secretary of the Third Department, on "Some Encouragements in the Missionary Work of the Church," and by Mr. George Gordon King, treasurer of the General Board of Missions, on "The Demands for the Missionary Work of the Church and How Well They Are Being Met." Bishop Rowe of Alaska made a splendid address on "The Work of the Church in Alaska." The addresses were interspersed with hymns sung with splendid effect by the large audience, and led by Mr. Hobart Smock, choir-master of the Church of the Ascension, Baltimore.

THE CLERICAL ASSOCIATION of Baltimore met at the parish house of Emmanuel church, Baltimore, on Monday, January 8th. The Rt. Rev. Dr. Rowe, Bishop of Alaska, was the guest of honor, and gave a most interesting address on the conditions and needs of his work in Alaska.

JANUARY 7th, at the Church of the Epiphany, Govans, Baltimore County, the fourteenth anniversary of the rectorate of the Rev. Carrol E. Harding and the fourth anniversary of the occupancy of the present edifice, were celebrated with special services. The rector preached the anniversary sermon, and a fine new pipe organ, recently installed, was used for the first time.

THE FIRST SUNDAY after the Epiphany was observed in the diocese as "Missionary Day." In the morning the services of most of the churches were of a missionary character, with special sermons on different phases of missionary work.

MISS RUTH STAYNER, a graduate of the Church Training and Deaconess House, Philadelphia, has taken up the work at St. John's Church, Hagerstown, Washington County, which has just been given up by Deaconess Payne, who goes to Grace parish, Providence, R. I.

EXTENSIVE and valuable improvements have just been begun at the Church of the Redeemer, Govans, Baltimore County (the Rev. C. A. Hensel, rector). The plans include new pew cushions, and the laying of a hardwood floor in the nave by the congregation, and the tiling of the aisles in Tennessee marble by Mr. and Mrs. Gamble Latrobe, as a thank-offering for the recovery of their son from a serious illness. While the work is being done the congregation will worship at the Gilman School for Boys near by. The improvements are expected to be completed in about a month.

MISS JEAN WATT DAY, a graduate of the Maryland Institute, Baltimore, and of the Academy of Fine Arts, Philadelphia, has recently been appointed to the position of Instructor of Drawing in the Church Day School of the Chapel of the Advent, Baltimore, thus completing the staff of the school.

AT A MEETING of the Maryland Chapter of the American Guild of Organists held at the Florestan Club on January 8th, a very interesting address on "Bells and Bell Lore" was delivered by Mr. John C. Bowerman, organist and choirmaster of St. John's Church, Waverly, Baltimore.

AT THE ANNUAL meeting of the Men's Guild of Grace Church, Baltimore, held recently at the rectory, the president, the Rev. Arthur C. Powell, D.D., rector, presiding, the

following officers were elected for the coming year: Vice-president, Richard M. Duvall; Secretary, J. Dudley Macon; Treasurer, Howard R. Taylor. Mr. William F. Cochran, a member of the diocese and of the General Board of Missions, was the guest of the meeting and made a most suggestive and helpful address upon the "Men's Forward Movement," dwelling especially on the value of the "Duplex" Envelope System as an aid to regular giving. As a result, the guild decided to inaugurate an "Every Member Canvass" of the congregation, beginning this month.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., Bishop

Bishop Lawrence Leaves for Egypt—Meeting of New Bedford Archdeaconry—Notes

BISHOP LAWRENCE has gone to Egypt and the Nile, accompanied by Mrs. Lawrence. The Bishop sailed from New York on January 10th and intends to be away about eleven weeks, returning in time for Palm Sunday. During his absence the confirmations of the diocese will be administered by Bishop Perry of Rhode Island, Bishop Codman of Maine, and Bishop Thurston of Eastern Oklahoma. The Standing Committee will have charge of matters pertaining to the ecclesiastical authority of the diocese, and all other matters are being looked after by Archdeacon Babcock, who is occupying the Bishop's quarters at the Diocesan House during his absence.

THE ANNUAL MEETING of the Archdeaconry of New Bedford was held at Grace church, Norwood, on Tuesday, January 9th. The Rev. George E. Osgood of North Attleboro, was elected secretary for the twentieth time. Arthur L. Walker of Brookline was elected treasurer, and the executive committee for the succeeding year will consist of the Rev. Dr. D. D. Addison of Brookline, the Rev. David B. Matthews of Brockton, William H. Bent, who also is elected for the twentieth time, and Homer Lockwood. The sermon was preached by the Rev. Smith Owen Dexter of Concord. Archdeacon Samuel G. Babcock gave a report on the missionary work within the archdeaconry and in the achievements of the past year he found much of an encouraging character.

THE FIRST meeting of the nine classes studying the Church's missions at St. Paul's church, Boston, was most encouraging. In addition to the classes already announced in this series there is another, one to study "The Challenge of the City," to be led by F. C. Folsom, Sunday school superintendent of the Church of the Redeemer, South Boston. A small reference library for mission study is accessible for those who are taking courses. A Bible class has been organized in the parish for young women employed during the week. Following the study period there is a friendly cup of tea and an opportunity given to cultivate friendships, to talk over matters of general interest, and to receive counsel on personal problems.

THE REV. THOMAS J. CROSBY, rector of St. Luke's Church, in the Linden section of Malden, has had as his guest Archdeacon William M. Jefferis, D.D., of London. The Archdeacon preached at St. Luke's on Sunday, January 14th.

MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop

Bishop Spalding of Utah Spends Week in the Diocese—Meeting of Michigan Church Club—Detroit Clericus Meets

BISHOP SPALDING of Utah spent a busy week in the diocese last week, preaching and speaking to various congregations and gatherings of large size in spite of the cold. There were splendid congregations on Sunday at the Cathedral and at St. John's, then on a weekday evening at Port Huron 175 men listened

to Bishop Spalding and the Bishop of the diocese on the Men and Religion Movement. Other appointments made a full week and everywhere the Bishop was received with enthusiasm.

THE REGULAR monthly meeting of the Michigan Church Club was held at St. Joseph's church, Detroit, on January 9th, and was the largest meeting in the history of the club, as 164 men sat down to dinner. At the speakers' table were Mr. Dudley D. Smith, president of the club, and Mr. C. O. Ford, the secretary; Mr. E. G. Newhall, president of St. Joseph's Men's Club; the Rev. Paul Faude, rector of St. Joseph's; Rev. William S. Watson, of St. Michael's, Brooklyn; Archdeacon Sayres and Bishop Williams of Michigan, and Bishop Franklin S. Spalding of Utah, the guest of the club and speaker of the evening. Bishop Spalding spoke of the work of the Church among the Indians in the mining camps, and agricultural communities and towns, and in connection with Mormonism.

THE DETROIT CLERICUS was entertained on Monday, January 8th, by the Rev. W. F. Faber, D.D., at St. John's rectory. Thirty members were present, and as guests, Bishop Spalding of Utah, and the Rev. William S. Watson of Brooklyn. The subject for the January meeting was "The Modernist Movement," which was rapidly sketched by the Rev. Dr. W. F. Faber, rector of St. John's Church.

MILWAUKEE

W. W. WEBB, D.D., Bishop

Epiphany Meeting of the La Crosse Convocation

THE REGULAR Epiphany-tide meeting of the convocation of La Crosse was held on January 9th and 10th at Christ church, Eau Claire. The sessions were given up to reports from the various parishes and missions, with papers and talks upon different subjects of clerical interest. On Tuesday night Evenson was sung by the Dean, the Rev. Philip Henry Linley of Eau Claire, followed by a most forceful and inspiring sermon by the Rev. Frederick Edwards, rector of St. James' Church, Milwaukee. On Wednesday night the clergy were the guests of the Men's Club of Christ Church at an informal dinner. Aside from the evening service mentioned, the offices of the Church were said and the Holy Communion celebrated with a meditation each day. Those present from outside of the convocation were the Bishop of the diocese, the Ven. W. G. Blossom of Madison, the Rev. C. C. Rollitt of Minneapolis, Mr. F. C. Morehouse and Mr. H. N. Lafin of Milwaukee, all of whom were speakers at the dinner.

NEWARK

EDWIN S. LINES, D.D., Bishop

Meeting of the Diocesan Church Club

ABOUT one hundred members of the Church Club of the diocese of Newark, and their guests, met at dinner in Trinity House, Newark, on Monday evening, December 8th. Decatur M. Sawyer, president, was in the chair at the brief business meeting, when most cheering reports were made of the money pledged for the work of Church Extension in the diocese, and of the numerical and financial strength of the Club. The topic for the evening's discussion was Socialism and the attitude of the Church towards it. The principal speakers were the Rev. Dr. Percy S. Grant, and Bishop Courtney of New York.

NEW JERSEY

JOHN SCARBOROUGH, D.D., LL.D., Bishop

Rector of Cranford Church Receives Unusual Personal Gift

JUST BEFORE the holidays a lady of the congregation of Trinity Church, Cranford,

N. J., called upon the rector, the Rev. John Edgecombe, and presented him with an unusual and acceptable gift in the form of a check for \$1,000, to be used for a trip to his old home in Plymouth, England. Mr. Edgecombe expects to leave for England in May.

OHIO

WM. A. LEONARD, D.D., Bishop

Unusual Christmas Offering in Cincinnati Church

THE CHRISTMAS offering at the Church of the Good Shepherd, Cincinnati (the Rev. Francis H. Richey, rector), amounted to \$1,000, which is to apply on the Church debt.

OLYMPIA.

FREDERICK W. KEATOR, D.D., Bishop.

Rector of Trinity Church, Seattle, Completes Fifteenth Year

THE RECTOR of Trinity parish, Seattle, Wash., the Rev. H. H. Gowen, completed with the close of the year 1911 his fifteenth year as rector of the parish and his twenty-fifth year in the ministry of the Church. Coming to Seattle in 1897, he found a parish deeply in debt and with a communicant roll of 150. The parish now numbers 900 communicants and possesses one of the most complete equipments in the Northwest. The new church was built ten years ago and a new rectory was built during the year just ended. In addition to the various parochial guilds, thirty in number, the parish of Trinity cares for a flourishing Japanese mission, the mission to deaf-mutes, the outlying mission stations of Creosote, Redmond, and Georgetown, and gives hospitality to the diocesan missions to seamen through the use of one of the guild rooms. During Mr. Gowen's rectorship he has officiated at 674 baptisms, 816 marriages, 548 burials and has presented 507 persons for confirmation.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., Bishop

Meeting of Woman's Auxiliary Mission Study Class—Twenty-fourth Annual Service of Missionary League

THE JANUARY MEETING of the Missions Study Class under the direction of the Pittsburgh Branch of the Woman's Auxiliary, was held on Thursday, January 11th, at the parish house of the Church of the Ascension. The general subject for the year is "The Why and How of Missions." Three papers were read by Mrs. Daniel Duroe, Mrs. C. M. Young, and Miss Buckmaster, on "Qualifications and Appointment," "Financial Support of the Missionary Enterprise," and "The Missionary at Work." After the reading and discussion of the papers, tea was served by the ladies of the parish.

ON THE FIRST SUNDAY IN LENT, February 25th, the Laymen's Missionary League will hold its twenty-fourth annual service, when the anniversary sermons will be preached by the Rev. Z. B. T. Phillips of New York.

RHODE ISLAND

JAMES DEW. PERRY, JR., Bishop

Endowment for St. Andrew's Industrial School—Meeting of Clerical Club—Notes

PROGRESS is being made in collecting funds for the erection of a building and partial endowment of the Lower School (Bishop McVickar Memorial) at St. Andrew's Industrial School, Barrington (the Rev. William M. Chapin, warden). A previous contributor of \$4,000 has consented that \$2,500 of that sum may count as one of the ten such pledges which the committee are working to secure. Another pledge of \$1,000 has been changed to a conditional pledge of \$2,500. This means that four of the ten pledges of

\$2,500 have been secured. The committee feel sure the prospects of raising the other six pledges within a short time are good. In cash, pledges, and promises, \$21,302.50 is in sight.

THE CLERICAL CLUB of Rhode Island held a very interesting meeting in the Bishop McVickar House on Monday, January 8th. After routine business and lunch, a paper was read by Dr. A. Madeley Richardson, musical director at Trinity church, Newport, formerly at Southwark Cathedral, London, on "Church Music." It was the first time the club had been addressed on this subject, and the able and interesting paper of Dr. Richardson was much appreciated. It will shortly be printed in the columns of THE LIVING CHURCH.

THE REV. AND MRS. LESTER BRADNER, JR., observed the tenth anniversary of their coming to Providence by a reception at the rectory of St. John's church to the members of the parish and friends, on Monday, January 15th. The Rev. Dr. Bradner, as rector of St. John's Church, has greatly increased the parochial activities of that parish, taken a leading part in Sunday school improvement in the diocese, and made himself a pastor and friend to a large congregation.

AT ST. MARY'S, East Providence, much interest always is taken in the children's Epiphany festival, which is celebrated each year on the First Sunday after Epiphany. Three boys impersonate the Three Kings of Orient, and are vested and crowned at the altar rail, and given symbols of caskets representing the gold, frankincense, and myrrh. Each king is attended by two smaller boys as pages. With these are five girls representing the wise virgins of the parable who are vested in white veils and given lighted candles to carry. All form a procession and with the choir march to the crib located at the head of the aisle singing, "O come, all ye faithful," where the lights and symbols of gifts are deposited. The church was full of people, both children and adults, and the singing was very good. The address was made by the rector of the church, the Rev. Herbert C. Dana.

SPRINGFIELD

EDWARD W. OSBORNE, D.D., Bishop

The Rev. J. Rockstroh Appointed Vicar-General by Bishop Osborne—Men's Meeting at Champaign

THE BISHOP has appointed the Rev. J. Rockstroh, rector of Trinity Church, Danville, and chairman of the Standing Committee, his vicar-general to act for him during his absence from the diocese. All business should be referred to him until April 1st.

THE MEN of Emmanuel parish, Champaign, Ill. (the Rev. H. C. Goodman, rector), assembled at "The Beardsley" on Tuesday evening, January 9th, for their second annual dinner. Dr. A. J. Todd, professor of Sociology of the University of Illinois, gave a practical and interesting address on the subject of "Social Service." Mr. Charles E. Field of Chicago, who was the guest of the evening, gave a convincing address on the value of "Foreign Missions." As a result of Mr. Field's address a missionary club is being formed in the parish.

VIRGINIA

ROBT. A. GIBSON, D.D., Bishop

Service for Convicts Held in St. Paul's, Haymarket

ST. LUKE'S CHAPEL, one of the missions of St. Paul's, Haymarket, under the Rev. A. G. Grinnan, has been again opened for services, after being closed for many weeks. A recessed chancel and vestry room have been added, and other repairs made. When

all of the outside painting and interior decorations are completed, it will be dignified and attractive. Among other services held there recently, one for convicts working on the road near by was of special interest. These unfortunates, by special arrangement, were brought to the chapel and after showing them views of the life of Christ with a stereopticon and hearing an address by the rector, each received Christmas presents. The men, three-fourths of whom were colored, seemed deeply grateful, and after hearing them sing several of their own hymns, all present were impressed with their apparent earnest desire to live a better life.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Three Missionary Rallies Held—New Organ at Epiphany Church—Notes

SUNDAY, JANUARY 14th, the usual missionary rallies were held at three different centres. These were Epiphany church, where the Rev. Hugh L. Burleson of the General Board of Missions gave the address; St. Mark's church, where the Rev. J. Henning Nelms was the speaker; St. John's church, Georgetown, where the speaker was the Rev. Hugh L. Burleson.

THE FORMAL OPENING of the grand organ of Epiphany parish took place on the evening of Wednesday, January 10th, when Dr. J. Fred Wolle gave the opening recital. Dr. Wolle is perhaps without a superior in the country. It was he who organized the Bach Passion Music Festival at Bethlehem, Pa.

ON TUESDAY, January 9th, St. Paul's branch of the Woman's Auxiliary held a missionary tea in St. Paul's parish hall. The Rev. W. J. D. Thomas, who was for some years a most successful general missionary of the diocese and who is therefore well acquainted with its work, its needs, and its op-

COFFEE vs. COLLEGE

Student Had to Give Up Coffee.

Some people are apparently immune to coffee poisoning—if you are not, Nature will tell you so in the ailments she sends as warnings. And when you get a warning, heed it or you will get hurt, sure. A young college student writes from New York:

"I had been told frequently that coffee was injurious to me, and if I had not been told, the almost constant headaches with which I began to suffer after using it for several years, the state of lethargic mentality which gradually came upon me to hinder me in my studies, the general lassitude and indisposition to any sort of effort which possessed me, ought to have been sufficient warning.

But I disregarded them till my physician told me a few months ago that I must give up coffee or quit college. I could hesitate no longer, and at once abandoned coffee.

"On the advice of a friend I began to drink Postum, and rejoice to tell you that with the drug of coffee removed and the healthful properties of Postum in its place I was soon relieved of all my ailments.

"The headaches and nervousness disappeared entirely, strength came back to me, and my complexion which had been very, very bad, cleared up beautifully.

"Better than all, my mental faculties were toned up, and became more vigorous than ever, and now I feel that no course of study would be too difficult for me." Name given by Postum Co., Battle Creek, Mich.

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Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

portunities, delivered an address, its subject being "Country and Suburban Work in Our Diocese."

THE MARRIAGE of the Rev. Charles Tinsley Warner, assistant in St. Alban's parish, Washington, and Miss Elsie Agnes McOmber, daughter of Mr. George Elliott McOmber, was solemnized in St. Alban's church, Washington, on Tuesday, January 9th.

THE REV. WILLIAM WILKINSON, the noon-day preacher in Wall street, sometimes spoken of admiringly as the "Bishop of Wall Street," will preach in St. Thomas' church on Sunday, January 21st.

THE PARISHIONERS of St. Mark's church took part, on January 14th, in the institution of the Rev. Caleb Rochford Stetson as rector. The Bishop, who was assisted by the Rev. William Morgan-Jones, conducted the services and instituted the new rector.

MR. MARCUS BENJAMIN, a member of the Washington Cathedral council, is collecting for the Cathedral library an autograph letter and portrait of every Bishop of the Church in America. So far he is said to be meeting with much success. In the Carolina dioceses, for example, which are four in number, viz.: North, South, and East Carolina, and Asheville, he has secured the requisite letter and picture of all our Bishops who have ever exercised their episcopal office there.

AT A RECENT meeting the Standing Committee of the diocese adopted unanimously a resolution to the effect that in the view of the Standing Committee any curtailment of the time required for deacons' and priests' orders be the rare exception, and that such applications be discouraged hereafter. Each presbyter of the diocese was duly notified of this action by the secretary of the committee under date of January 6th.

THE REV. FLOYD W. TOMKINS, D.D., was the principal speaker at the meeting of the Men's Club of Epiphany church on January 11th, on the occasion of the third annual banquet of the club. Roland Morris, a prominent Philadelphia attorney, spoke on social service in its relation to religion. Admiral M. T. Endicott, U. S. N., and Dr. A. F. King were the other speakers of the evening.

WESTERN MASSACHUSETTS.

THOMAS F. DAVIES, D.D., Bishop.

Church Club of Smith College Will Observe Tenth Anniversary

THE TENTH anniversary of the founding of the Church Club of students attending Smith College, in connection with St. John's Church, Northampton, is to be celebrated on the evening of January 28th, at a service at which the ministers of congregations outside the Church have asked to attend with their own congregation, each minister sitting with his people. During the last academic year about two-thirds of the three hundred girls in the college were members of this club.

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., L.H.D., Bp

Dr. van Allen of Boston Conducts Meetings for Clergy at Grand Rapids

A MEETING of the clergy of the diocese of Western Michigan will be held in St. Mark's pro-Cathedral, Grand Rapids, Wednesday and Thursday, February 14th and 15th. The first day will be observed as a Quiet Day, with meditations on the "Spiritual Life of the Priest," and the second day as a day of conference on the "Intellectual Life of the Priest." Both days will be in charge of the Rev. Dr. William Harman van Allen, rector of the Church of the Advent, Boston. Clergy of other dioceses who may desire to attend will be made welcome, and they should communicate at once with the Bishop, or the Dean.

CANADA

News from the Various Dioceses Across the Border

Diocese of Fredericton.

IT IS RUMORED that his Lordship, Bishop Richardson, will sell Bishopscote, his present home, to the provincial government, and will make St. John, instead of Fredericton, his future residence. When asked if the report was true, his Lordship stated that, while the announcement was somewhat premature, the matter was under consideration, but nothing definite had been decided upon as yet.

Diocese of Niagara.

THE BEAUTIFUL memorial altar, presented to St. James' Church, Guelph, in memory of Mr. Matthew Jones, was dedicated, and used for the first time on Christmas Day.—THE VEN. ARCHDEACON RENISON, missionary in the far North, in the diocese of Moosonee, is to be asked by the parish of the Church of the Ascension, Hamilton, to become the rector.—THE REV. CANON ALMON ABBOTT, whose appointment as Dean of Niagara was mentioned last week, will, it is stated, be the youngest man holding that office in the Canadian Church.

Diocese of Toronto.

A VERY INTERESTING meeting is to take place in the schoolhouse of St. James' Cathedral, Toronto, January 9th, when farewell to seven missionaries, about to proceed on foreign service, will be taken. Some are going to India, some to China, and some to Japan. So large a number has never been taken leave of at one time before, as on this occasion. Two of the number are women; of the five men four are in priests' orders.—ON THE LAST Sunday in the year the members of St. Anne's Men's Association held their annual service in St. Anne's church in the evening.—A PROMINENT Churchman and life-long friend of Trinity College, whose loss will be much felt in Toronto, died December 28th, the late James Henderson, M.A., D.C.L. A lawyer of long standing, he gave generously both of his time and money, to good works in the Church. His latest gift was \$25,000 to Trinity College (from which he was graduated) made only a few weeks ago, for the Endowment Fund. He was a member of the Church of St. Simon the Apostle, Toronto, since its foundation, and previous to that belonged to St. Luke's parish, where he gave valuable aid to the late Dr. Langtry.—THE PARISH of St. Thomas, Toronto, of which the Rev. Dr. Roper, newly elected Bishop of Columbia, was for many years vicar, have, at a recent vestry meeting sent an address to Dr. Roper and have asked him to accept from the parish the gift of his episcopal robes.—THE NEW silver chalice and paten, presented to the Church of St. Mary the Virgin by the Girls' Bible Class of the parish, was dedicated on Christmas Day.

AT THE CONFERENCE of the Trinity Clerical Alumni, in Toronto, January 4th, in the convocation hall of Trinity College, a paper was presented by Archdeacon Warren on the revision of Church worship. The Very Rev. Dean Bidwell of Ontario outlined some of the suggestions that had been received, among them being special psalms for every Sunday; alternative burial services; permissive alternative evening services; special gospels and epistles for the marriage service; special prayers for family use. The discussion of this subject took place at the evening session. At the morning session, on the same day, the Rev. Canon Starr, vicar of St. George's Cathedral, Kingston, gave an address on the "Gift of Healing." He deplored the Church's failure to use the gifts of healing or of relief for physical and mental ailments which were undoubtedly bestowed upon her, pointing out the necessity of recovering that position. He strongly urged that the Church of to-day should take up this power not in opposition

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to, but in coöperation with medical science. He spoke of the results of what is known as the Emmanuel movement in Boston, of which he said he had personal knowledge, but he drew a deep line of demarcation between the "Gift of Healing" which was bound up in the person and faith of Christ, and the monstrosity which, labelling itself "Christian," sought to accomplish its work through subverting the faith and wrecking the souls of its victims. It was decided at the business session that the conference should be a yearly event in future.—THE OLD SCHOOLHOUSE of St. Anne's church, Toronto, was much injured by fire, on Sunday morning, January 7th. The smoke spread into the church, where morning service was going on, which occasioned some alarm, but the rector assuring the congregation that there was no danger, the service concluded without interruption.—A BEAUTIFUL memorial window has been placed in St. George's church, Toronto, in memory of Mrs. Golehrn Smith, for fifty years an active worker in the parish.

Diocese of Montreal.

LARGE AUDIENCES gathered in the churches of St. Martin's and St. George's for the midnight services on New Year's Eve. The service for that evening and for New Year's morning in St. Matthias' church, Montreal, had to be given up, as a fire broke out on the last Sunday in the year which injured the chancel. The fire began in a grate in the parish room and spread to the church.—A SERVICE was held in the Diocesan College, Montreal, January 5th, to bid farewell to one of the graduates, the Rev. W. H. Gale, who is going as a missionary to Japan. Holy Communion was celebrated by Bishop Farthing in the morning in the college chapel.—AT THE VESTRY meeting held in the schoolroom of St. James the Apostle's, January 4th, the reply was received from the Bishop confirming the election of the Rev. A. P. Shatford as rector. A committee was appointed to arrange that the rectory be put in a proper state for his occupation.

THE RETURNS for the missionary apportionment for the diocese are now in, and the total is \$1,000 over the amount asked for, which was \$14,000.—THE DIOCESAN Synod will meet this year on Tuesday, February 6th. The Synod sermon will be given by the Very Rev. Almon Abbott, Dean of Niagara.—THE SUBJECT for study this winter by the Clerical Society will be Prayer Book Revision.

Diocese of Ottawa.

A VERY pleasant Christmas tree party was given to the teachers and scholars of St. Bartholomew's, Ottawa, the little church near the gates of Rideau Hall, the residence of the Governor General, by the Duke and Duchess of Connaught. The Rev. Canon and Mrs. Harrington had charge of the party, which numbered about one hundred and twenty. The Duke and Duchess, with the Princess Patricia and members of the staff, welcomed the guests, the princess delighting the children by pulling crackers with them. There was a splendid Christmas tree, and the Duke took the lead in distributing the presents. The party ended with the singing of the National Anthem.—ARCHBISHOP HAMILTON has appointed the Rev. D'Arcy Clayton rector of St. James' Church, Perth, in succession to the Rev. Canon Mucklestone, retired from ill health.

THE ENTERTAINMENT given by the children of Christ Church Cathedral Sunday school, Ottawa, at Christmas, of tableaux representing scenes connected with the birth and the childhood of Our Saviour was so successful that it was repeated the first week in the New Year.—A COMMITTEE has been appointed to have charge of a fund to be raised for the purpose of presenting a suitable gift to Archbishop and Mrs. Hamilton on the fiftieth anniversary of their wedding, which will be the 25th of February. Such an op-

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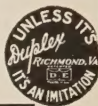
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portunity will be gladly taken by the clergy and laity of the diocese to mark their appreciation of the long and devoted services to the Church of the Archbishop.

Diocese of Rupert's Land.

THE MEETINGS for prayer now being held regularly in Winnipeg in preparation for the Mission of Help to be held throughout the diocese next autumn, are being well attended by the clergy.—THE PRIMATE, Archbishop Matheson, opened the new church at Transcona on December 17th. It has cost \$3,600 and has been a wonderfully short time in building. The first services in the place were held only about three months ago, since which time the church has been built and the vicarage is well under way.

Diocese of Ontario.

AT THE LAST meeting of the Executive Committee of the diocese, the question whether a meeting of the diocesan Synod shall be held this year or not, will be discussed.—THE NUMBER of communicants in St. Paul's church, Kingston, on Christmas Day was the largest on record.—THE NEWLY appointed rector of the church at Wolfe Island is the Rev. Alfred Bareham.

THE VEN. ARCHDEACON RENISON, D.D., of the diocese of Moosonee, has been appointed by the Bishop of Niagara as rector of the Church of the Ascension, Hamilton, Ont. This historic old church was celebrated by the rectorship of Bishop Carmichael of Montreal and his brother, Dr. Hartley Carmichael, afterward rector of St. Paul's, Richland, Va. Dr. Renison has two brothers who are priests in the United States.

Diocese of Calgary.

BISHOP PINKHAM dedicated All Saints' church, Calgary, on Christmas Eve. This is the seventh church built and dedicated in the city. The Bishop has dedicated twelve new churches in the past year and has opened two mission homes.

Diocese of Qu'Appelle.

ON THE OCCASION of the dedication of Grace Church, Regina, Bishop Harding, speaking of Church growth in the diocese, said that between thirty and forty new churches will be built during the year now beginning, and that in the city (Regina), two or three more churches will soon be needed.

Diocese of Keewatin.

THE CHURCH in the new and fast growing mission at Graham, is nearly completed. Bishop Lofthouse wrote to thank the treasurer of the Woman's Auxiliary for their contribution toward the new parsonage. Work in the mission was only begun with a student two years ago, and now there are large congregations and hearty services every Sunday.

Diocese of Huron.

THE PROPOSAL to celebrate the twenty-fifth year's anniversary of the Woman's Auxiliary in the diocese by building two or more churches in Grande Prairie District as memorials to the late Bishop Baldwin, has been warmly received by the Woman's Auxiliary members. ST. PAUL'S CHURCH, Clinton, had a vested choir for the first time on the last Sunday in the year.

Diocese of Moosonee.

IN A LETTER received from Miss Sutherland, of St. John's Indian School, Chapleau, she speaks of the suddenness of her recall to her work last autumn. She had only been at home in England on furlough two months, when she received a cablegram from Bishop Anderson, "Return immediately," so she sailed to take up the school work again early in September. She has one lady helper and while telling of their difficulties and discouragements, she adds that the children are very busy and happy and that their space is nearly filled. They had had whooping cough

in the school, but they hoped to be all well enough to go to church on the following Sunday, which was the first in Advent.—THE CHURCH at Cochrane is gradually recovering after the losses from the terrible bush fires of last summer and all the parochial societies are getting into active work again.

"How GREAT is thy goodness which thou hast laid up for them that fear thee!" When we were little children how far above our reach were certain shelves and drawers where things were "laid up"—things for which our childish soul was full of longing. But as we grew up we reached more and more of them, until all were within easy touch. So all through our lives we shall grow up to the blessings God is preparing for us, one by one. If any seem still out of reach there is this to remember—God's hand can reach them at any time.

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